272.05 W-86 30795
Woodstock Letters
v.84 (1955)

272.05 W-86 30795

FUSZ MEMORIAL
MO. PROV. S.J.
3700 W. PINE
ST. LOUIS, MO.
LIBRARY

272.05
W-86

ATTENTION

7 DAY BOOK

This book may be kept
for 7 days only
It cannot be renewed

WOODSTOCK LETTERS

VOL. LXXXIV, No. 4 NOVEMBER, 1955

CONTENTS FOR NOVEMBER 1955

LETTER OF HIS HOLINESS PIUS XII 291

LETTER OF VERY REVEREND FATHER GENERAL ON THE CHINESE MARTYRS 297

NORMS FOR THE BUILDINGS OF THE SOCIETY 301

JESUIT PATROLOGISTS AT HEYTHROP 319
Walter J. Burghardt, S. J.

NOVEMBER THOUGHTS 325
Charles I. Prendergast, S. J.

MONUMENT TO JESUIT HEROISM 335
E. J. Burrus, S. J.

DECREE ON THE SIMPLIFICATION OF RITES 348
Joseph F. Gallen, S. J.

OBITUARY

Father Vachel Brown 369

BOOKS OF INTEREST TO OURS 389

Waterfront Priest (Raymond); No Longer Two (Handren); The Catholic Church and You (Grace); Sources of Christian Theology (Palmer); Sacredness of Sex (Wilkin); Nature and Grace (Scheeben); and others.

CONTRIBUTORS

Father Walter J. Burghardt (New York Province) is professor of patrology at Woodstock.

Mr. John T. Nolan, an advertising executive in Cincinnati, is a devoted friend of the Society.

Father Charles I. Prendergast (Missouri Province) is pastor at Olanchito (Yoro), Honduras.

Father E. J. Burrus (New Orleans Province) is secretary of the **Archivum Historicum Societatis Iesu.**

Father Joseph F. Gallen (Maryland Province) is professor of canon law at Woodstock.

Father Joseph A. Slattery (New York Province) is professor of English literature at Shrub Oak.

For Jesuit Use Only

Published four times a year, in February, April, July and November.

Entered as second-class matter December 1, 1942, at the post office at Woodstock, Maryland, under the Act of March 3, 1879. Subscription: Five Dollars Yearly

WOODSTOCK COLLEGE PRESS
WOODSTOCK, MARYLAND

Letter of His Holiness, Pope Pius XII

To Our dear son, John Baptist Janssens, General of the Society of Jesus, Health and Apostolic Benediction.

It was a real joy for Us to hear that the Society of Jesus, which you, beloved Son, have governed in a worthy manner for the past nine years, is about to celebrate with solemn festivities the memory of its holy founder on the fourth centenary of his death, to the end that all its members may be aroused to a more ardent love of their beloved father and lawgiver, and a more perfect observance of his institute. These centennial celebrations receive our hearty approval and we join thereto our prayers for their success, the more willingly because of the well-founded hope that rich benefits will flow from them not only to the sons of St. Ignatius but also to the souls of the faithful. For, just as by an Apostolic Letter expressing our affection on the occasion of the fourth centenary of the founding of your Society, as a gesture of comfort to ourselves as well as to you, "we reckoned up with gratitude those remarkable achievements which God in his providence had brought about in the course of the past four hundred years through the Society of old and today,"[1] so we take pleasure in recalling the same on this occasion as a precious pledge for the future. We are also happy to exhort you once more from the heart of a father to carry forward with untiring earnestness, especially in the spiritual sphere, all your activities, your ministries and everything by which you may give timely answers to the changing and ever-increasing needs of our own times.[2]

We have been informed that all your provinces throughout the world have with a will set themselves to celebrate this centenary year by devoting themselves with still greater zeal and fidelity to the Spiritual Exercises of their father and founder and to spreading their use more widely. In truth, St. Ignatius has left his sons no legacy more precious, more useful, more lasting than that golden book which, from the time of Paul III, sovereign pontiffs[3] and innumerable saints in the Church have frequently praised most highly. If there is truth in that which Father La Palma wrote[4] that the

book of the Spiritual Exercises was the firstborn of St. Ignatius, the saintly author can be equally well said to have been the firstborn of those Exercises. They are what invigorated his soul with new life, guided his first steps in the way of perfection, increased his strength to enable him to choose the Divine King wearied by toil, harassed by insults, submissive to torture and death in the service of His Eternal Father, and to follow Him to the very summit of love, so that, ablaze with the fire of divine love, he ardently desired to bring not only himself, but the whole world, to the feet of Christ our Saviour. Ignatius, who had tested the great force of these Exercises, on one occasion declared that in them was contained "everything that is most excellent that I can think of, feel and comprehend in this life, to enable a man to make fruitful progress in his own soul, and be of benefit and a stimulus to others."[5]

So no one will be surprised that your saintly Founder wished to be fully tested in these Exercises each one who desired in this Society "to fight God's battle under the banner of the Cross, and to serve solely our Lord and his Spouse, the Church, guided by the Roman Pontiff, Vicar of Christ on earth."[6] He wished his sons to imbibe that spirit, which is the foundation of the Society, from the same source from which he had drunk his new life. This spirit is a marvellous and holy ardour of mind, aroused by the grace of God working in the Exercises, which would make them not only desirous, but prompt and eager, to devote themselves to God's glory, and for the sake of the same to undertake exacting labours. Hence, forgetful of their own convenience, shunning leisure, devoted to the practice of prayer based on personal mortification, they would strive with all their might to attain the end proposed to them in the Society.

But when Ignatius, authorized by Pope Paul III, our predecessor of happy memory,[7] later composed the Constitutions and gave them to his companions, his intention was not that rigid laws should replace the living and life-giving law of interior love. And after the Society was established, he did not lose sight of the meaning of that phrase, "to be at the special service of the Holy See"[8] under the standard of the Cross,—that Cross to which Jesus Christ affixed the decree

written against us, after He had wiped it out, so that all men might be freed from Satan's power and march in the light of faith and warmth of charity. The command given on Mt. Olivet sounded clearly in his ear: "You will be my witnesses to the ends of the earth."[9] Later Augustine would write: "Spread charity through the whole world, if you want to love Christ, because Christ's members are throughout the world."[10] And Ignatius himself was destined to see over a thousand of his followers serving under the standard of the Cross in the distant lands of Europe, America, India, Ethiopia. This was the beginning of that apostolate which would call his sons to the vast field of the Lord, some to the heathen missions, which the popes over the years would entrust to them to improve with unremitting labor, exact knowledge, even with their blood; others to labor close to heads of state, or among those oppressed by slavery; still others to direct schools of youth or to occupy university chairs; still others to give the Spiritual Exercises to every class of men, or to enrich and brighten the world of letters by their writings. It will be for the Constitutions to open the road by which the whole Society and all its members, though dispersed throughout the world yet united to each other and its head by the same love of the Eternal King, might in the spirit of the Ignatian institute attain that perfect manner of life which is the chief fruit of the Exercises.

Beloved son, who of the Society, in this fourth centenary year, will not listen to that word, once Paul's, now spoken by Ignatius, "Be content, brethren, to follow my example and mark well those who live by the pattern we have given them."[11] Through God's goodness, the Society never lacked saintly men, who, exactly conformed to the Exercises of Ignatius, kept that pattern unmarred, and drew energy and strength to live precisely according to the Constitutions, so as to reproduce in themselves more perfectly that pattern, and work more effectively for souls. Pius VII, of immortal memory, sought men of this stamp when he wished to equip Peter's storm-tossed bark with strong, expert oarsmen.[12] Holy Mother Church in these troubled times asks the Society for helpers of the same mould. May today's sons of Ignatius, therefore, strive to follow in their footsteps. Under the

standard of the Cross may they stand firm against all the attacks of the princes of this world of darkness. Loving and ready obedience must be shown to superiors, especially the Supreme Pontiff: this is their most honorable badge. To worldly desires, love of poverty must be opposed; to empty pleasure a certain austerity of life and untiring labor; to the discords and quarrels of the world, gentle and peace-bringing brotherly love, love for each other and for all men; to materialism that sincere and earnest faith which always acknowledges and reverences the presence of God in the universe. If all this comes to pass, Ignatius, though dead, will live on in his sons.

As we write these lines, dear son, with all the love of a father's heart, our thoughts turn to those fathers and brothers who have suffered or are actually suffering bitter exile and torture at the hands of their persecutors. Surely they are most worthy sons, echoing the most glorious traditions of the Society of Jesus. They are confessors of the Catholic faith, who are an honor to their brethren as well as an example. May God strengthen them; most willingly do we bless them. But it is to all the sons of Ignatius that we extend our loving greetings, begging God that under the patronage of your founder, father, and lawmaker, protected by the ever Blessed Virgin Mary, they may day by day increase in virtue, thus moulded by divine grace into a strong instrument so that all things may be guided aright by the divine hand, and happily contribute to the greater glory of God.

In testimony of Our special benevolence towards the Society of Jesus, We lovingly bestow on you, dear son, and on all those religious throughout the world entrusted to your charge, the Apostolic Blessing.

Given at Rome, at St. Peter's on the thirty-first day of July, in the year nineteen hundred and fifty-five, the seventeenth of our Pontificate.

PIUS PP. XII

FOOTNOTES

[1] Apostolic Letter "Nosti Profecto," *A.A.S.* vol. 32 (1940), p. 289.
[2] *Ibid.*, p. 295.

[3] Cf. Paul III: Apostolic Letter "Pastoralis Officii," 31 July, 1548; Benedict XIV: Apostolic Letter "Quantum accessus," 20 March 1753; Leo XIII: Letter to Rev. Fr. Louis Martin "Ignatianae commentationes," 8 February, 1900; Pius XI: Apostolic Constitution "Summorum Pontificum," 25 July 1922 (*A.A.S.* vol. XIV, pp. 420-422); Encyclical Letter "Mens Nostra," 20 December, 1929 (*A.A.S.* vol. XXI, p. 698-706).

[4] Luis de La Palma: *Camino espiritual* (Madrid, 1944) Bk. V., ch. 3, p. 702.

[5] *Monumenta Hist. S.I.: Monum. Ignatiana,* vol. I, p. 113—Epist. ad Miona.

[6] Julius III, Apostolic Letter "Exposcit Debitum," 21 July, 1550.

[7] Paul III, Apostolic Letter "Regimini militantis Ecclesiae," 27 Sept., 1540.

[8] Constitutions of the Society of Jesus, Part X, Letter B.

[9] Acts of the Apostles, I, 8.

[10] St. Augustine, Letter of John to the Parthians, Tr. X, n. 8, ML. III, 2, 2060.

[11] Philippians, III, 17.

[12] Pius VII: Apostolic Letter, "Sollicitudo omnium Ecclesiarum," August 7, 1814.

LOVER OF SELF

It is the evil man who assigns to himself the greater share of wealth, honors and bodily pleasures who is scorned. Such men, Aristotle maintains, do not really love themselves, for they are too depraved to seek for their true selves and love that. "If a man were always anxious that he himself, above all things, should act justly, temperately, or in accordance with any other of the virtues, and in general were always to try to secure for himself the honorable course, no one would call such a man a lover of self or blame him." A man exercises self-control and is praised just for honoring the rational principle within him; and that this is the man himself, or is more so than anything else, is plain, and also that the good man loves most this part of him. Whence it follows that he is most truly a lover of self, of another type than that which is a matter of reproach, and as different from that as living according to rational principles is from living as passion dictates, and desiring what is noble from desiring what seems advantageous.

MARTIN D'ARCY

The story of the first Jesuit Mission to North America and its numerour martyrs: Félix Zubillaga, S.J.—*La Florida* (1941). Price: $3.25.

The history of the early Jesuit Missions in the Orient, beginning with Xavier (1542-1564): Alessandro Valignano, S.J.—*Historia del principio y progresso de la Compañía de Jesús en las Indias Orientales.* Edited by J. Wicki, S.J. (1944). Price: $4.00.

An historical account of the Spiritual Exercises. Two volumes have thus far been published: the first takes in the life of St. Ignatius; the second, from his death to the publication of the first official directory. Ignacio Iparraguirre, S.J.—*Práctica de los Ejercicios* (1946); *Historia de los Ejercicios* (1955). Price: $2.15 and $4.00 respectively.

The classic treatise on the spirituality of the Society that has received universal praise: J. de Guibert, S.J.—*La Spiritualité de la Compagnie de Jésus* (1953). Of it Father J. Harding Fisher, S.J., says, "This is a monumental work which should be in every Jesuit library and, in fact, in every important library"; Father C. C. Martindale, S.J., "Never, in England at least, has so vivid a portrait of Ignatius been painted, and one so totally different from that to which we mostly are accustomed"; Father A. G. Ellard, S.J., "This is a very excellent work, and one that will surely be indispensable for students, not only of Jesuit asceticism and mysticism, but also of modern Catholic spirituality." Price: $5.00.

The historic prelude to the suppression of the Society by a collaborator of Ludwig von Pastor: W. Kratz, S.J., *El tratado hispano-portugués de límites de 1750* (1954). Price: $4.00.

How Jesuit arichtecture began: P. Pirri, S.J., *G. Tristano e i primordi della architettura gesuitica* (1955). Price: $4.00.

A glimpse of our early Southwest: E. J. Burrus, S.J.—*Kino Reports to Headquarters* (1954). Spanish text with English translation of Kino's letters to Rome. For the reference library, Latin American History department and advanced Spanish classes. Price: $1.85.

10% discount to Ours; 20% to subscribers of series. Bound copies one dollar extra. Payment by ordinary check or order may be put on Province account at Curia in Rome. Order from: E. J. Burrus, S.J., Institutum Historicum S.J., Via dei Penitenzieri 20, Rome, Italy.

A Letter of Very Reverend Father General on the Chinese Martyrs Blessed Ignatius Mangin and Companions

Reverend Fathers and dear Brothers in Christ: Pax Christi.

About the year 1900, many thousands of Christians were put to death apparently out of hatred of the faith in the mission then called Tchely, which had been committed to the Champagne Province of our Society. Of these the Church has chosen fifty-six, whose martyrdom has been proved easily and without a shadow of doubt, to raise to the honors of the Blessed. In the crown of the Spouse of Christ, our Holy Mother the Church, they sparkle like a precious stone that always displays a new brilliance from whatever angle it is viewed. Their ranks include not a few old men, one of whom was seventy-nine years of age; they include men and women of all ages; they include young men and even boys. There is also that remarkable girl of fourteen years, Anna Wang, who heartened her companions on to martyrdom and chided them when they faltered. When she was decapitated, her body remained upright upon her knees, a symbol, as it were, of the invincible bravery of an innocent victim.

Together with the faithful laity, four of our Fathers died for the Faith, Leo Ignatius Mangin, Paul Denn, Remigius Isoré and Modestus Andlauer; and they along with their people have been raised to the honors of the altar. All of them, according to the testimony of their contemporaries, by their devout religious lives, their constant self-denial, their obedience and mortification, their zeal and holy desires, for some years had given proof that one day they would be worthy of martyrdom. They might easily have fled to safety, but all wished, like true shepherds of souls, to remain at the risk of their own lives among the sheep committed to their care, now in the gravest peril. Hence, the first two mentioned were slaughtered by the persecutors as they stood at the steps of the altar urging the faithful gathered in the church to persevere; and the other two were murdered as they prayed before the altar in the chapel of the residence. Martyrs themselves and guides and teachers of martyrs, they acted like faithful heralds of Christ unto the end.

A holy joy pervades our province of Champagne, and joy fills the whole Society over these martyrs who are the first members of our Order restored by Pius VII to be numbered among the Blessed. But above all there is joy and gratitude to God in the hearts of our Chinese Fathers and Brothers, whose lot it now is to undergo for the Faith of Christ sufferings that are similar but far more savage. Today there is no summary decapitation of the victims or stabbing in the breast, as was generally the case in the Boxer Rebellion; but by a slow martyrdom that in some cases will last for years, today's victims waste away confined in prisons, in labor camps, and in private houses, or compelled to wander about "destitute, distressed, afflicted" (Hebr. 11, 37). Joy and thanks to God are in the hearts of the faithful dispersed throughout China, who are enduring a far more subtle persecution, which the evil spirit in these days of seemingly higher culture has cunningly contrived.

Patience and cheerful courage are the lessons taught our Religious in China and their faithful flocks by the example of our Blessed. All of them without exception, as is clear from their *Acts*, stirred up their eagerness for the sacrifice of their lives with a lively faith and unshaken hope in the eternal bliss that would soon be theirs. "Let us have patience," Blessed Leo Ignatius Mangin said to the faithful in the church whom the persecutors were preparing to cut down with gunfire or burn alive, "soon we shall be in Heaven!" This hope of eternal life ought to shine as a beacon light for every Christian and every Religious throughout all his days, and surely in the case of those who suffer barbarous torments for Christ it must ever be before their eyes. "This light and momentary affliction . . . brings with it an eternal weight of glory" (2 Cor. 4, 17). How far from the truth and the mind of the Church do men stray when they maintain that the apostles of Christ ought to show less concern about eternity and more about happiness in the present life. Let them read again our Lord's Sermon on the Mount, let them meditate the Gospels, let them search through the Epistles of St. Paul. Does not Divine Wisdom bid us make the eternal treasures of the invisible world our constant concern night and day?

Moreover, all the sons of the Society scattered throughout

the world will find striking examples in the deeds of these new martyrs of Christ. Today, it is true, there are very few Christian Chinese when compared with the vast number of non-Christians about them, but there were fewer when the persecution raged fifty-five years ago. Everywhere men said: "Christians are lunatics; they have been deranged by some drug. Simply by a word they can accept apostasy and escape death, and yet they refuse!" Those men whom Christ our Lord called "the world," much more numerous than the fervent faithful, esteemed their ways and "their life madness and their end without honor" (Wisdom 5, 4).

Such is the case with us too. We are, surely, but a handful if compared with other men; and when we follow the teachings of the Gospel and the *Exercises* of our Holy Father Ignatius and commend a life of self-denial and mortification, a life unencumbered with the goods of this world and its many pleasures, in short, when we preach the love of Christ crucified, apart from whom "there is no salvation in any other" (Acts 4, 12), the world mocks us as men who are old-fashioned, foolishly struggling against what they call the course of history, unacquainted with the modern mind, and driving people farther and farther away from the Church. But we must imitate the example of our martyrs, who, in spite of their very small numbers, remained unshaken before the scorn of the multitude. We, if we wish to be apostles of Christ, must take our stand against the false views of the majority of men, who give their hearts only to earthly goods and believe that pleasure's every whim must be indulged. "Do not love the world, or the things that are in the world. If any one loves the world, the love of the Father is not in him" (1 John 2, 15); indeed, "the world is crucified to me, and I to the world" (Galatians 6, 14). With the same meekness and love that Christ our Lord manifested on earth, but with his firmness also, we must oppose the sophistries of the world. If any one takes scandal at this, let us recall our Lord's saying on a similar occasion: "Every plant that my heavenly Father has not planted will be rooted up" (Matthew 15, 13).

Sometimes, unfortunately, even among men whose lives are dedicated to the service of the Church there are some who lack the courage to proclaim the whole truth of the Faith to the

men of their day, as they have no desire to contradict the views of the majority of the people; as if the opinions of the majority constituted the criterion of truth! In recent times certain heads of states have tried and are trying to eliminate all personal thought and judgment from the minds of individuals to the end that all may blindly accept the common way of thinking proposed by the head of the state or by "public opinion." Thus it is hoped that somehow a "collective" intellect will be formed, and no dissent will be allowed. But Divine Wisdom will one day ask each of us whether we have served the truth by giving it our obedience and carrying it out in our lives.

Like our wonderful Chinese martyrs, we are witnesses of God in the world, even against the world, witnesses of the eternal truth preached by Christ and propounded by His Church. In a sense we become traitors and apostates if we do not make bold to proclaim the whole truth.

Daily we meditate on the Gospel of our Lord; constantly we read His Holy Scriptures, including the Epistles of St. Paul, which sound the depths of our Lord's teaching and set it forth with unflinching courage. From these sources, I beg you, let us not extract only those truths that are agreeable to our temperament and to the contemporary climate of opinion, but let us teach the whole truth, including whatever is hard to bear.

Not only in China but in various places and at various times the Society has been persecuted by the enemies of the Cross of Christ precisely because she has refused to withdraw from her faithful service of the Catholic Faith. "Let us not stain our glory" (1 Machabees 9, 10); against the world and its spirit, "the lust of the flesh, the lust of the eyes, and the pride of life" (1 John 2, 16), let us declare war and bravely do battle. "He who judges me is the Lord" (1 Corinthians 4, 4); it was this conviction that brought our martyrs to their eternal victory.

I commend myself to the Holy Sacrifices of all.

Rome, April 17, 1955

Your servant in Christ,

JOHN BAPTIST JANSSENS,
General of the Society of Jesus.

An Instruction on the Norms for Buildings of the Society

Foreword

This Instruction was first published by Father Francis Xavier Wernz on October 30, 1911, and printed in the *Acta Romana* of the same year [*AR* I(3), 108-119].

Since, however, all to whom it pertains do not have it on hand, I thought it opportune to republish it, making some changes in the order of the material, and adding some advice suggested by the experience of recent years. Besides, a third chapter, "The Upkeep of our Buildings," has been added, and the first chapter of the earlier edition, "An Historical Study of the Prescriptions for Erecting Buildings," has been omitted.

I communicate this revised Instruction, then, to all major and local Superiors.

Rome, November 6, 1954

The Feast of All Saints of the Society.

John Baptist Janssens,
General of the Society of Jesus

Introduction

1. The subject under consideration is an important one. If our buildings are constructed in accord with our prescriptions, they will greatly contribute to the protection of our religious life, the preservation of good health, and a more efficient practice of our ministries. But if they are imperfectly constructed, the condition of the buildings, religious poverty, the edification of externs, the health of Ours, and our ministries can suffer greatly. Errors once committed in this matter are not easily remedied. It can happen that an error arising in building will have its bad effect for many years and may even impede the indispensable growth of the Province.

2. This Instruction will concern itself mainly with the erection of new buildings. As far as possible, however, the same norms should be adapted to the improvement, repair, and extensive renovation of existing buildings.

Outline of the Instruction

Introduction.

The Importance of the Subject (n. 1).
The Matter under Consideration (n. 2).

Chapter 1. Requirements for our Buildings.

1. General Requirements (n. 3).
   a) Suitable for Living in, and therefore Accommodated to:
      Religious Life (n. 4).
      Intellectual Pursuits (n. 5).
      Offices of the Domestic Life (n. 6).
      Our Ministries (n. 7).
   b) Solidly Constructed (n. 8).
   c) Conducive to Good Health (n. 9).
   d) Consistent with our Poverty (n. 10).
   e) Constructed along Fitting Architectural Lines (nn. 11, 12).
2. Safety Measures (n. 13).

Chapter II. Practical Procedure for the Construction of Buildings.

1. Previous Deliberation (n. 14).
2. Previous Procurement of Faculties (n. 15).
3. Choice of the Architect (n. 16).
4. Instructions for the Architect (n. 17).
   First Draft and Preliminary Estimate of the Cost (n. 18).
5. Censorship of Both (n. 19).
6. Examination by the Local Superior, the Provincial, and their Consultors (n. 20).
7. Documents to be Sent to Rome (n. 21):
   a) Drafts (nn. 22-24).
   b) Preliminary Estimate of Cost (n. 25).
   c) Explanation of the Drafts (n. 26).
8. Final Drafts and Final Estimate of Cost (nn. 27, 28).
9. Construction (nn. 29-31).

CHAPTER III. Upkeep of our Buildings.

1. Maintenance, the Duty of the Local Superior (nn. 32-33).
2. Ordinary and Extraordinary Repair Expenses (nn. 34, 35).
3. Prudence in Making Changes (n. 36).
4. Insurance against Fire and Other Losses (n. 37).

CONCLUSION.

If the Norms of this Instruction are Followed, Wasteful Errors and Expenses will be Avoided (n. 38).

CHAPTER I

Requirements for our Buildings

3. According to the decree of General Congregations, the buildings of the Society should be "practical for our ministries, suitable for living in, healthful, and enduring, but exemplifying our spirit of poverty. Therefore, extravagance or over-nicety are out of place" [*Coll. decr.*, d. 212 (*Epit.*, n. 576)]. The following, then, are required:

4. (1) *That our buildings may be suitable for the religious life:*

a) The rule of cloister, according to the norm set down in nos. 457-459 of the *Epitome,* must be exactly observed. Parts of the house which are subject to this regulation have to be separated from the rest by some material barrier, such as a wall or door, and clearly marked.

The parlors should be near the door and out of cloister. The parlor doors must be partly glass so they can properly be called open. Besides, the parlors should be so located that the Porter and whoever passes by can see what goes on in them.

b) As far as possible, neighbors must not be able to look into our rooms or Ours into the rooms of neighbors.

c) In our schools, living quarters of Ours should be separated from the part assigned to the students, and if possible, also some distance away, so that Ours may enjoy peace and quiet.

d) The church or chapel in which the Blessed Sacrament is reserved must be easily accessible to all of Ours, so that they can make visits, especially the morning and evening

visits, without any difficulty. The regulations of n. 77 *Elenchus Facultatum,* which pertain to the reservation of the Blessed Sacrament in our chapels, should be followed closely.

The following prescriptions of the Code must be observed: "In the church a passageway or window must not open into a house of the laity. A basement or second story, if the church has one, must not be used for a completely nonreligious purpose" (Can. 1164, ¶ 2). *Public* chapels "are subject to the same regulations as a church" (Can. 1191, ¶ 1). And a *semipublic* chapel must also be "properly constructed" (Can. 1192, ¶ 2), reserved for divine worship alone, and exempt from all private uses (Can. 1196, ¶ 2).

Competent authorities in canon law are to be consulted for an interpretation of the words "for a completely nonreligious purpose" in reference to churches and public chapels, and "properly constructed" regarding semipublic chapels. Some hold that libraries are not included under completely nonreligious uses. The Sacred Congregation of Rites has answered that permanent living quarters cannot be built over a church proper, and therefore over a public chapel, in which Mass is celebrated daily (*Decreta authentica Congregationis Sacrorum Rituum* n. 756, 11 May, 1641).

Concerning a semipublic chapel, the same Sacred Congregation referred it to the judgment and prudence of the ordinary of the place in a particular instance to *allow* living quarters over one, provided they were "constructed above a ceiling of double thickness" (*Ibid.*, n. 2812, Sept. 12, 1840). And over a semipublic chapel in which Mass is celebrated daily and the Blessed Sacrament is reserved, a place for walking is not prohibited, provided it is "separated from the chapel by a thick stone ceiling." Over this ambulatory there may be living quarters (*Ibid.*, n. 3460, July 27, 1878). Since there is no distinction in the Code of canon law between living quarters and a room for other "nonreligious" use, such as an ambulatory, some authorities think living quarters may be built over a semipublic chapel, on condition that the floor of the rooms is built on top of the roof of the chapel, forming a solid double thickness. The Sacred Congregation of Rites also granted an *indult* allowing dormitories over a chapel, if a large canopy, commonly called a baldachino, covers the altar

(*Ibid.*, n. 3525 ad II, Nov. 23, 1880). But without an indult from the Holy See, a canopy over the altar would not seem to suffice, unless, as some authorities hold, a solid and thick floor also separates the chapel from the living quarters, as has been said (*Ibid.*, n. 4213 ad III, Jan. 24, 1908).

There are many uncertainties regarding ecclesiastical law in this matter, and, in at least some of the cases mentioned, necessity or the avoidance of grave inconvenience entered into the consideration. Therefore, the chapels in our houses, if possible, must not have permanent living quarters immediately over them. And never may such living quarters be built over the chapel without a solid and thick floor separating them.

The church or chapels, of which there should be a sufficient number, ought to have enough altars for priests to celebrate at a convenient hour. There should also be room for additional altars if the number of priests seems likely to increase. Each altar should be so located that the priests do not inconvenience one another. Besides, in houses of probation and colleges of Ours, the community chapel should have only one altar, so Ours can follow the audible parts of the Mass [cf. *Const.*, p. IV, c. 4, B, (343) *in fine*], recite the responses of a dialogue Mass (*AR.*, VII 227-232), and assist at High Masses on certain days, according to the approved custom of some provinces. Several other altars should therefore be provided in some other chapel, in the basement, for instance, or in another suitable place.

e) Parts of the house destined for community exercises must be situated where Ours can readily convene.

f) If there are different divisions of the community in one house, the layout of the building ought to promote the observance of separation between them. Hence, each division must have a definite part of the house, grounds, etc., assigned to it, and the members of one division should not have to pass through a part assigned to another division on the way to community exercises, to go outside, to visit the infirmary, etc.

5. (2) *To foster the intellectual life in our houses:*

a) Libraries should be so situated that those using them may have easy access to them. And they should be such as can be easily expanded, especially in the larger houses.

b) According to the prescription of the fifty-third rule of the local superior and the ninth of the librarian, a suitable place should be provided where frequently used books may be collected together. Provision should also be made for a place where Ours can read both in the heat of summer and in winter.

6. (3) *That our buildings may provide suitable and convenient locations for the offices concerned with domestic life:*

We should especially see to it that the various officials—the cook, refectorian, clothesroom-keeper, etc.—are free to exercise their various duties. Space should be provided for the receipt and storage of incoming goods, and there should also be some means of later transferring these goods to specific parts of the house. Noisy offices should, if possible, be placed where they will not be a source of disturbance to the rest of the house.

7. (4) *That our buildings may be accommodated to our ministries:*

a) Where there is a public church, confessors should have easy access to it from their rooms.

b) In the colleges, students should be able to proceed quickly and conveniently to places assigned them, to the church, to the chapel for private visits to the Blessed Sacrament, and to the room of the Spiritual Father. And all should be so arranged that as few of Ours as possible are employed in prefecting the students. To this end let the hallways be straight (not full of turns) and amply lighted. Stairs between floors should be identifiable at a single glance.

c) In retreat houses, the exercitants should have an easy means of access to the various exercises.

8. (5) *That our buildings be solidly constructed:*

We should select building material which will provide us with a strong and firm structure, and which will at the same time conform to the norms of safety and a true and prudent economy. Besides, the materials chosen should not be sound-carriers, in order that peace and quiet, so desirable in a religious institution, may be preserved.

9. (6) *That our buildings may conduce to good health:*

a) The climate of the site chosen should be bright and healthy [*Const.* P. X, littl. C, 827 (*Epit.* n. 268)].

b) Both the house and the individual rooms should allow free circulation of the air, and the whole house, including the halls, should be sunlit. According to the needs of various localities, let sufficient provision be made against excessive heat and cold.

c) In determining how the various parts of the house are to be used, we should ascertain: at what times certain parts are sunlit; which parts are more subject to cold and strong winds; those parts which will be disturbed by the noise from the street. After these considerations have been taken into account, the better rooms should be given to those who spend most of the day in their rooms. Those parts unfavorably situated should be used where Ours gather for a short time only, such as the refectory; or let these parts of the house be given to those who spend little time in their rooms.

d) Windows and doors of rooms should be suitably placed, in keeping with the locale.

e) Drinking water should be clearly distinguished from water that is unsafe.

f) Toilets and baths should be sufficient in number and so placed that they have good ventilation.

g) If possible a garden for walking about should be provided, as well as a cloister or porch where Ours can find protection from rain or sun. Besides in our houses of training and in the colleges, there should be athletic fields or gymnasia for games and other forms of physical exercise.

h) "If possible there should be an adequately equipped infirmary in all houses. In larger houses this is an absolute necessity" (*Epit.*, n. 266.). It should be placed in a healthful and very quiet part of the house and should have toilet and bath facilities for the infirm. Let there be one or two rooms set aside for contagious diseases, and also a chapel to afford the sick the opportunity of easily hearing Mass even from their beds, and of receiving Communion.

All that has been said above applies equally to infirmaries set up for our students. However, as far as possible, Ours and our students should occupy different parts of the infirmary.

In our houses of training and in boarding schools for ex-

terns, there should also be a place set apart where those convalescing may quietly relax.

10. (7) *That our buildings conform with our poverty:*

They should be simple, i.e. "neither extravagant nor too fine" [*Coll. Decr.*, n. 212 (*Epit.*, n. 576)]. We should avoid the ornateness of a wealthy home or palace, and also that worldly superficiality in decoration that marks modern hotels. Even though these trappings be of low cost, they still smack of the world. In addition, our poverty requires that private rooms have neither bath nor toilet facilities.

"It is my earnest wish," wrote Reverend Father Beckx, "that Ours persuade and convince themselves that only that form of poverty which I have outlined will be an efficacious means towards the complete attainment of the end of our vocation. They, who believe that the Society's good name and prestige are reconcilable with any kind of vulgar embellishment and outward show, are greatly deceived and are deluded by a mistaken notion of what is proper. For in the sight of God and men the outstanding mark of religious men is this: that they are as a matter of course like to Him, 'who being rich became poor for our sake, that through his poverty we might become rich.' This is the one thing that religious by their very lives profess to be seeking" [*Epistolae Selectae Praepositorum Generalium* (Romae 1951), p. 71, n. 9.].

This simplicity does not prevent us, under the pretext of economy, from purchasing sturdy and durable building materials (n. 8). On the other hand, simplicity permits a chaste and pleasing architectural beauty which may help to elevate the mind to God and heavenly things, and allows us to make our houses attractive instead of barrack-like.

"For what purpose are we building this house?" This question should always be foremost in our minds. Buildings like colleges which are to be erected primarily for the use of externs should conform with the prevailing architectural style, especially of Catholic buildings, in the locality. Both in buildings destined for habitation by Ours and in the retreat houses which are designed to afford externs a place of quiet reflection, the architectural style should be a bit more austere. However these buildings should be attractive, not grim and forbidding.

11. (8) *That our buildings may be constructed in good taste architecturally:*

The style of architecture should, while always subject to the special conditions laid down by time and place, be that which is common in the region where Ours, with God's help, intend to build. A worldly or highly unusual style should not be employed; but we should not cast aside the ordinary laws of good architecture, and always, as already said (n. 10), our houses must manifest due gravity and religious poverty.

Throughout the world, and especially in the foreign missions (northern, tropical, and southern), we should exactly adhere to the local norms for building which are based on long experience of that region, provided they are in accord with architectural progress. And no church or house should be built in an alien style except for a sufficiently grave reason and after mature consideration.

12. We should keep before our minds the prescription of canon 1164, ¶ 1 pertaining to churches: "The ordinaries should, both in the construction and restoration of churches, abide by the canons of sacred as well as the stylistic norms handed down by Christian tradition. And if need be they should, before acting, take counsel of men skilled in these matters." If the alms we have received will permit, our poverty should in no wise be a hindrance to the erection of an exceedingly beautiful temple in God's honor. Yet in this matter we must consider whether it might not be to the greater service of God, if without prejudicing the wishes of the donors of the alms, we choose to construct a church on a less grand scale, in order to provide at the same time for places in Christian or pagan lands which are bereft of churches, or to endow the new church suitably, provided of course the house is one which, according to the Institute, should have a permanent source of income.

13. *To insure the safety of our buildings:*

We should take careful precautions against the danger of fire, especially in the sacristy, library, archives, treasurer's office, etc. And this matter should receive special attention when we determine the position of stairs and windows in the house. Adequate fire extinguishing equipment should be on

hand and kept in conspicuous places, especially in the stairwells and in the above mentioned places. We should particularly make certain that there are suitable fire escapes for the members of the community (cf. *Instr. de adm. temp.*, n. 166).

Chapter II

Practical Procedure in the Erection of Buildings

14. *Antecedent Planning.*

In the construction of a particular building, the following should be taken into consideration:

a) Is the proposed building definitely necessary, or at least very useful, and are there sufficient funds at hand to cover all costs? The norms dealing with such expenditures, set down in nos. 17-19 in the *Instruction on Temporal Administration,* should be consulted.

b) Is the site chosen for the building really suitable, that is, conducive to health (n. 9), in surroundings that are not only good but likely to remain so, easy to get to, close to sources of water and electricity, etc.? Necessity or utility may call for future expansion, so this should also be taken into consideration. More than once it has happened that our houses have been forced to buy adjacent property which was needed for expansion, for four or five times as much as they would have had to pay in the beginning.

15. *Permission to be Obtained Beforehand.*

Construction should not begin until the provincial has discussed the matter with his consultors and with other experienced men and has approved the proposed building. The approbation of Father General is needed if the cost exceeds the amount which a provincial may authorize as extraordinary expenses.

16. *Choice of the Architect.*

Once the proposed building is approved, an architect is to be chosen to make the drawings and give a tentative estimate of the cost. The choice should be made with the approval of the provincial; and before giving it, the provincial should discuss the choice with the province consultors and with other men who have had experience in such matters. The man

chosen should be very competent and completely worthy of our confidence. Therefore, it is not enough that he be a good man and well-disposed toward the Society, but he must have completed a course of architectural studies and have acquired sufficient experience in actual construction. He should also have a good knowledge of our intentions in building and of the site of the proposed building. Sometimes a man who has experience, even though he has not completed the full course of architectural studies, will suffice for some minor construction work or other, but generally only experts should be chosen, even though their fees will be necessarily higher. It is wrong to allow some less competent person to make the drawings—whether he is one of Ours or an extern, or some friend who charges nothing for his services. Experience has shown that often a good deal of money is lost, not to mention other disadvantages, by such mistaken economy.

17. *Instructions for the Architect.*

The architect should be given exact information as to what is desired. He should, therefore, be given written instructions as to the *number* and the *size* of the different rooms needed in the proposed building, e.g., sleeping accommodations, classrooms, libraries, recreation rooms, corridors, working quarters, etc.; in our houses of formation and in schools for externs there should be a hall, equipped or not with a stage, large enough for a general assembly. Accurate information should also be given as to *nature* of the rooms, and how they are to be arranged and interconnected so that the order and arrangement may answer as conveniently as possible both the general needs of our houses and the particular needs of the house under consideration (cf. nos. 4-13 above). This arrangement can be indicated by a very simple sketch.

All this information should be given to the architect by the superior of the community to which the proposed building will belong. But he should first give his consultors enough time to think over these points and then discuss them with him. Let him also consult some Fathers who have already had experience in the problems of building. This work, which is to be carried out by local superiors, is to be considered very important, for, entailing as it does an exact knowledge of the nature and exigencies of the site, it can do much to

assure the success of the entire undertaking, that is, if it is done conscientiously.

In most cases it will be profitable to give the local superior a helper, to be assigned by the provincial. This Father will take care of gathering the necessary information, dealing with the architect, and preparing the matter to be examined at the consultors' meetings. Such a man, of course, will be absolutely necessary if it is a question of building a new house which does not yet have a superior.

18. *Tentative Drawings and Estimate of Cost.*

When the architect has studied the site, the information and the sketches given to him, let him draw up one or a number of different sets of drawings of the proposed building, making any changes in the original sketches which architectural laws require. Let him add to each set of drawings a tentative estimate of the cost, taking into consideration the type of materials used and the size of the building; this estimate should be the normal one for this particular type of building. The estimate should not be just a meaningless guess, but, as far as possible, should give a true picture of what the costs will actually be.

19. *Critical Examination of the Tentative Drawings and of the Estimated Cost.*

Before the drawings are examined by the local superior, the provincial, and his consultors, they should be given for critical examination to two experienced men who are to be appointed by the provincial. It will be theirs to pass judgment on these three points:

a) Do the drawings fulfill the requirements of our houses as indicated in nos. 3-13 above?

b) Are they architecturally satisfactory in regard to both solidity of construction and suitability of appearance?

c) Is the cost commensurate with the building in question? Have needless and excessive expenses been avoided? Is the tentative estimate of cost accurate?

The critical examination of the first point should always be made by men picked from among Ours; experienced externs may be chosen to judge the second and third points if none of Ours is qualified to do so. In any case men should be

chosen who are undoubtedly capable and experienced; they should also be men who will have nothing to do with supervising the construction of the proposed building, so that they may pass judgment more dispassionately.

When those appointed to make this critical examination have, at their leisure, given careful consideration to all points, they should send their judgment in writing to the provincial.

20. *Examination to be Made by the Superior of the House, the Provincial, and their Consultors.*

The drawings and tentative estimate, together with the comments of those who have made the critical examinations, should be examined first by the superior of the house and his consultors and then by the provincial and the consultors of the province. All the documents should be given to each consultor beforehand so that he may examine them carefully at his leisure, as is stipulated in no. 773, ¶ 1 of the *Epitome.*

21. *Documents to be Sent to Rome.*

After the plans and a first estimate have been thus examined and corrected according to the criticisms made, those documents should be drawn up which are to be sent to Rome, as explained below under nos. 22-26. These documents are commonly preserved at Rome, and are usually not returned to the provinces.

22. A) *The Plans.*

When the divisions and enumerations in the plans are entirely finished and the plans are now complete to such an extent that they cannot be changed without a considerable outlay of time and money, it suffices to send to Rome a draft of the plans which has been accurately drawn. These plans should clearly indicate:

a) The site both of the building itself and of the area in which it will be erected. Everything which adjoins the building or area must be shown—such as public thoroughfares, noting their width, houses, and other buildings either of Ours or of externs with their purpose designated, gardens, etc. If the area in which the building is to be erected or the adjacent area is not level but varies in different parts, the plan of the site must specify either the height of each part, especially in the immediate vicinity of the proposed

building, or have elevation contours for the various heights and depressions of the area's surface.

b) The arrangement (floor-plan) of every place on each floor of the building, with its purpose designated. Also exact indication of where cloister begins.

c) There should further be some view of the vertical sections of the building, especially of the principal axes, and of those parts whose height differs from the other parts, as frequently happens in the chapel, auditorium, refectory, library, etc. In the vertical sections the location of the stairs should be shown, especially of those which pertain to these larger parts of the building.

d) One or other sketch of the exterior of the buildings, from which we can easily see what they look like.

The quality desired above all others in these plans is clarity. It is hardly necessary that they be elegant and artistically perfect. It is sufficient that the plans be merely pencil sketches, and even copies of sketches may be sent.

23. If, however, the business in hand does not concern the erection of a new building but the expansion of an existing one, a plan of this existing part must also be sent, so that we may judge whether the new addition fittingly accords with the old both in its internal arrangement and in its external style.

24. Whether a new building is to be erected or an old one changed and repaired, the plans for the whole projected building must always be drawn up and sent, even if the funds necessary for completing the construction are lacking. These plans may later be carried into effect part by part, if necessary.

When drawing up the plans it is also important to keep in mind the future expansion of the building which will probably someday be necessary or useful (as was said above when speaking of the area of the building, n. 14, b).

25. B) *The Preliminary Estimate of the Expense.*

Two kinds of cost estimates should also be sent. The first should state the entire expense for the erection of this structure, including the price of the site, if it is necessary to buy it, the cost of the building, taking into account the quantity and the quality of all the materials required, the wages to

be paid to the architect, and the taxes or rents to be paid. The other estimate should show the total amount of money which is on hand, according to the norm laid down in n. 14, a, or which is certainly available to meet all the expenses.

26. C) *Explaining the Plans.*

There should be in a separate folder a clear and orderly explanation of the plans. This should clearly show how everything has been properly arranged so that the building meets existing needs, and should make clear all those things which, if they were not explained, would hinder the proper understanding of certain parts, or might even seem unsuitable. Such are the special features required by the locality, the site, place, or the purpose of the house (n. 9, c).

27. *The Final Plans and the Final Cost Estimate.*

When the first draft has been approved at Rome, a final and exact set of plans and a final estimate of expenses are to be drawn up, after determining accurately what demands of the civil administration must be met, and what details are necessary for initiating transactions with the contractor who will take charge of the actual construction of the building. Besides this, the conditions of construction, or specifications for carrying out the work, must be settled on. This description should then be submitted for examination to the same censors who were mentioned in n. 19.

28. If, in this final set of plans, no major change is made in the draft approved by Rome, and if the expense estimate is not increased, the provincial may now give permission for the work to begin.

If, however, the draft is notably changed, or the expenses increased, all the plans and expense estimates must again be sent to Rome. A final copy of the plans must always be sent to Rome to be kept in the archives of the Society.

29. *Carrying out the Construction.*

After the civil laws of the region have been carefully examined, great care should be taken in choosing the person who will be charged with constructing the building. The following points should be given special attention:

a) The construction is to be committed only to men who are really experienced, as was said when speaking of

the architect in n. 16, and who are known for their honesty. There must be no departure from this norm on the false plea of economy.

b) Before construction is begun, everything must be thoroughly examined and decided upon. Moreover, the contracts with the laborers who will be employed should be made carefully according to the prevailing laws, and these contracts should be examined by experienced men. On the one hand, an honest and exact execution of all the plans and specifications (n. 27) should be guaranteed by these contracts, and on the other the way in which bills will be paid should be clearly determined by them. These norms must be observed even in the agreements made with the architect himself, even though he be a man completely trustworthy and very friendly to us. Nor will it be licit for the provincial to give permission to begin construction before all the necessary agreements are made.

c) The supervision of the whole project is to be given to some qualified Father who is not too burdened with other occupations. It will also be this Father's duty, either personally or through another, to prepare an accurate account of money expended for construction while the building is in progress.

30. Finally, when all these conditions have been fulfilled, actual construction of the building may begin at the time deemed most suitable for construction, precautions being taken against excessive haste. Generally speaking, it is better to construct the whole building at once rather than one part at a time. But if because of lack of funds or for some other good reason the whole building cannot be constructed at one time, the plan of the whole building already approved (n. 27) must be retained, and care should be taken that the work be completed part by part in the most feasible manner.

31. During construction, the plans which have been approved as here prescribed are not to be changed without the permission of Father General, unless perhaps the change involves only something of lesser importance. Even then it should not be done without the advice of the architect and superior and by the consent of the provincial (n. 28).

Chapter III

On the Maintenance of Our Buildings

32. Our buildings "are to be well maintained and minor repairs made in good time lest the need for greater repairs should arise" (*Epit. Inst.*, n. 577 ¶ 2).

33. It is the duty of the local Superior to provide for the maintenance of buildings [*Const.* P. IV, c. 2, n. 5 (326); P. IX, c. 3, n. 3 (740)]. This can be accomplished if needful repairs such as the repainting or replastering of walls is done betimes before any serious damage appears, thus forestalling more expensive repairs. For this reason all local superiors should have the buildings entrusted to them carefully inspected by a competent man every three years who will provide them with a written list of necessary repairs. Provincials will see that this directive is carefully observed by all local superiors.

34. Repairs, even more costly ones, if they are necessary for the maintenance of buildings, pertain to the ordinary expenses (Cf. *Epit. Inst.*, n. 549). Local superiors can undertake them on their own authority, unless it should be necessary to go into debt for this purpose, when, of course, recourse must be had to major superiors or to the Holy See. Such repairs include not only those that must be made after comparatively brief intervals, the repainting of walls, etc., but also those less frequent repairs such as the repair of roofs or flooring (Cf. *AR*, XI 382).

35. Extraordinary repairs, however, such as the repair of a house damaged by fire or the installation of a new heating plant, require the approval of the provincial or the General, according to the norms established by the General for the exigencies of time and place. *(Ibid.)*

36. Great prudence should be exercised in making changes in our buildings. There is real danger that the large amount of money spent for such changes would surprise Ours and externs as well, especially since very little improvement is effected. Every arrangement has its advantages and disadvantages. Superiors should remember that even in this matter they are administrators of the patrimony of the poor,

not independent owners. Consequently they should keep in mind only solid and real benefit to the common good and not indulge their own inclinations.

37. All our buildings, as noted above (n. 13), must be equipped with the means of preventing fires or extinguishing them, should they happen to start. Besides this, local superiors, in so far as they can, should adequately insure our buildings against loss by fire, storms or earthquakes, or other such disasters. Superiors should be seriously concerned about matters of this nature and care for them in good time. They will thus obviate the danger of our houses suffering irreparable losses or of our ministries being seriously hampered or interrupted for a time, if God permitting, our buildings should happen to be severely damaged or completely destroyed.

* * *

38. If, according to the prescriptions of this Instruction, we proceed in the construction and repair of our buildings according to the prescribed steps and the norms and order suited to our Institute, as seculars with an eye for good administration would do, and if we show constant diligence in maintaining our buildings, many an error and useless expense will be avoided. And further, our buildings will more perfectly serve the end proposed to us—the greater glory of God and the salvation of souls.

FALSE DUALITY

God is the common good of the whole universe and all its parts; hence each creature naturally loves God more than itself. The duality set up by love of self and love of God is a false one; a true love of oneself is a love of God, and a true love of God means that one cherishes oneself as part of God's purposes. Putting it in another way, St. Thomas says that everything tends to its proper perfection, but as this perfection is part of a divine plan of love and itself is a likeness of God, the movement of every creature is a desire for God either unconsciously or indirectly or directly.

MARTIN D'ARCY

Jesuit Patrologists at Heythrop

Walter J. Burghardt, S.J.

To students of Christian antiquity the Second International Conference on Patristic Studies has a familiar ring. Centered at storied Christ Church, Oxford, September 19-24, 1955, it attracted over 400 delegates from various areas of the world, including two representatives of Russia. Established scholars like Aland and Daniélou, Molland and Mohrmann and Marrou, Quispel and Capelle, Bouyer and Boyer and Botte, Grillmeier, Hanson, de Riedmatten, Florovsky, Jouassard, Leloir, R. M. Grant, Metzger, Rousseau, Sagnard, Schmaus, Beryl Smalley and Ortiz de Urbina—these and a host of others gave the Conference its unmistakable air of distinction and internationalism. Ten major addresses, forty papers with open discussion, and 115 shorter communications were crowded into four rather breathless days.

Less familiar, even to patristic scholars, is another meeting that took place September 25, the Sunday after the International Congress closed. Due to the initiative of Father Bruno Brinkman and the gracious hospitality of Father John Diamond, the Jesuit delegates to the Oxford assembly were invited to spend the week-end, September 24-26, at Heythrop College, the house of philosophy and theology for the English Province of the Society of Jesus.

Heythrop is a charming spot, with roots deep in the past. Its story goes back to 1697, when Charles Talbot, Duke of Shrewsbury, purchased the manor and lands of Heythrop, situated on the high land some sixteen miles to the north of Oxford. Twenty years later Shrewsbury's dream of a more impressive Heythrop had matured in a massive stone structure a mile to the southeast of the old manor. The finished product, Heythrop Hall, was the achievement of an English architect, Thomas Archer, whom Shrewsbury considered the ablest of his time. Rich tradition attaches to it: the Talbot who became a Jesuit and never assumed the title, Earl of Shrewsbury; the leasing of the Hall as a hunting-seat to the Duke of Beaufort; the fire which gutted the building in 1831, leaving only the outer walls standing; the purchase of the entire estate (14,000 acres) by the railway contractor, Thomas

Brassey; the remodelling of the grounds and the rebuilding of the Hall's interior and two wings by Brassey's youngest son. It was not till 1923 that the Hall and 400 acres were purchased by the English Jesuits; it was not till 1926 that Heythrop College opened its doors.

List of Scholars

This is the Heythrop that welcomed a score of Jesuit scholars on the evening of September 24. From Belgium came George Dejaivfe, director of the *Museum Lessianum,* and Roger Leys, author of *L'Image de Dieu chez saint Grégoire de Nysse;* from Holland, P. Smulders, professor of patrology at the Canisianum. Rome gave Charles Boyer, acknowledged authority on Augustine; I. Hausherr, specialist in the mysticism of the Eastern Churches; Ignacio Ortiz de Urbina, known for his work on the Nicene Creed and early Eastern Mariology; and Joseph P. Smith, of the Biblical Institute, translator of Irenaeus' *Proof of the Apostolic Preaching,* currently engaged on an edition of the Greek New Testament. Frenchmen very much in evidence were F. Graffin, editor of *Patrologia orientalis;* Claude Mondésert, editor of *Sources chrétiennes;* Jean Daniélou, who has illumined the typology of Christian antiquity and done so much to rehabilitate Origen; and Edouard des Places, who edited Plato's *Laws* for the Budé series and spoke on "Patristic Citations from Plato" at the Oxford Conference. Spain was represented by Santiago Morillo, of the Centro Estudios Orientales in Madrid; Germany by Heinrich Bacht and Aloys Grillmeier, the learned editors of the monumental three-volume *Das Konzil von Chalkedon.* Three Americans were on hand: Edgar R. Smothers, who is preparing an edition of Chrysostom's *Homilies on Acts;* George P. Klubertanz, professor of philosophy at Saint Louis University; and the present writer, professor of patrology and patristic theology at Woodstock. The English Province was well served by Thomas Corbishley, Master of Campion Hall, Oxford; Anthony A. Stephenson, whose recent articles on Cyril of Jerusalem in *Theological Studies* occasioned much favorable comment; and several members of the Heythrop faculty, including Maurice Bévenot, of Cyprian fame, and J. H. Crehan, author of *Early Christian Baptism and the Creed.*

Morning Session

The Sunday morning session took place in the genial atmosphere of the Faculty Recreation Room. Seated in a circle, with Father Corbishley as moderator, the delegates reviewed in order the Master-Themes portion of the Oxford Conference—ten groups which met simultaneously each of four afternoons to exchange information on ten subjects of wide contemporary interest: The Fathers and Biblical Exegesis, The Constantinian Epoch, Problems in Christology, Monastic Origins, Early History of the Liturgy, The Fathers and Hellenistic Philosophy, Fundamental Principles in Literary Criticism, Early Christianity and Contemporary Judaism, Patristic Spirituality, Patristic Ideals and Their Present Significance.

The value of such a review was twofold. In the first place, an individual delegate at Oxford could attend on a given afternoon no more than one of the ten Master Themes—in all, four out of forty sessions. Happily, each session of the Master Themes found at least one of the Jesuit group on hand. Consequently it became possible to discover at Heythrop what had transpired in each of the forty sessions at Oxford; and this information was summarized, analyzed, evaluated, and supplemented. Secondly, what was still more striking, an air of unfeigned, uncompelled charity dominated the discussion. Despite the fact that three languages—French, German, and English—were in constant use, and at least eight nationalities were represented, there was in the group an absence of tension, a pervasive feeling of oneness, that was genuinely touching. It was more than academic politeness, or even religious protocol; this was "sympathy" on a lofty level. Perhaps the English Jesuits merit a word of commendation here for the spontaneity and relative ease with which they shifted so often to the French language.

At 4 P.M. the schedule called for Tea at the Huts. The Huts are what Americans might term shacks—rude picnic houses in Heythrop's woods, built by the Scholastics, adequately equipped for the culinary arts, some rather attractive, all designed for temporary escape from the College proper. The visiting Jesuits were invited to have tea at

any one of three Huts, according to linguistic preferences: the Trap entertained in French, the Bee Hut in German, the Golf Hut in Spanish.

Evening Session

The diversion was brief. From 5.30 to 7.30 a symposium was held in the Faculty Recreation Room on "The Present State of Patristic Studies in the Society." The program, wisely planned and tactfully guided by Father Brinkman, presented five reports, and a final summation by Charles Boyer. Father Daniélou sketched the extensive, enviable activity of French Jesuits in patristics. He confessed candidly the difficulty of replacing scholars like Lebreton, de Grandmaison, d'Alès, Cavallera, and Prat, but saw reason for satisfaction in the achievements of Mondésert, Graffin, du Manoir de Juaye, Henry, Mariès, and others. Father Grillmeier surveyed the significant accomplishments of the Society in Germany, highlighting the work of Otto Faller (now Provincial of Upper Germany), the Rahner brothers, and Jungmann, and paying deserved tribute to Guido Müller for his *Lexicon Athanasianum.*

The present writer summarized the relatively scant contribution of American Jesuits to the understanding of early Christianity, indicating *(a)* textual work, such as that of Edgar Smothers, Herbert A. Musurillo, and Jesuits who have worked under Werner Jaeger at Harvard; *(b)* translations, notably the contributions of William P. Le Saint and James A. Kleist to *Ancient Christian Writers,* and that of Gerald G. Walsh to *The Fathers of the Church; (c)* monographs and articles, such as the patristic contributions in *Theological Studies,* e.g., the recent article by Joseph A. Fitzmyer on "The Qumrân Scrolls, the Ebionites and Their Literature."

Father Corbishley pointed out that in the context of English Catholicism—where the intellectual activity of the Society has necessarily been engaged in great measure, though not exclusively, with the popular and semi-popular presentation of the faith—the notable achievements of scholars like Bévenot and Crehan give solid hope for a patristic future. One point Father Corbishley understandably omitted: much of the success of the Oxford Conference is attributable to his own close

collaboration as Master of Campion Hall with the guiding genius of the Convention, Dr. F. L. Cross. That collaboration is itself an enviable contribution to patristics.

Father Ortiz de Urbina gave an encouraging report on Jesuit patristic efforts in Spain, despite the loss suffered in the death of José Madoz. Spain has given several patrologists to Rome, notably De Urbina himself and the promising Antonio Orbe.

Practical Resolutions

If Superiors permit, the Heythrop talks are to be translated into action. In consequence of a suggestion made by Father Grillmeier, the first tentative steps were taken towards an Institute of Jesuit Patristic Studies. True, a resident community of patristic scholars will not materialize for some time. There will, however, soon be a center, a sort of clearing house, where Jesuit efforts in patristics will be catalogued; from this center information on current projects, titles of dissertations, suggestions for research and requests for assistance, etc., will radiate to Jesuit patrologists the world over. In this way duplication will be avoided, collaboration facilitated.

Such collaboration has already begun. At the Heythrop symposium this writer lamented the fact that, due to our geographical separation and personal isolation one from another, Jesuit contributions to patristic theology have been all too individual, casual, haphazard. The problem of tradition is a case in point. Different aspects of this thorny question have been handled in recent years by Daniélou, Smulders, Plagnieux, and others. But their achievements have not had the impact they merit, primarily because our approach to the problem has been sporadic, desultory, unmethodical. The Heythrop reaction to this jeremiad was enthusiastic and practical. In two years' time a substantial volume will appear, covering rather exhaustively the patristic notion of tradition. It will be a cooperative effort, combining the work of ten or more Jesuit patrologists. It will be published completely and simultaneously in at least four languages: French, German, English, and Spanish.

The Third International Conference on Patristic Studies will be held at Oxford in 1959. It is to be hoped that Heythrop

will once again play host to the Jesuit delegates for a post-Conference week-end. Of such graciousness much history may be fashioned.

Spiritual Help

Some place in the United States there must be at least one Jesuit community which could use this idea, either as suggested, or with appropriate changes, to insure greater spiritual help to laics and good public relations help for the Jesuit institution. Many Jesuit colleges and high schools are situated in fairly prominent downtown areas and their cafeterias are used for noonday service to the students. Would it not be possible to use these same facilities, perhaps an hour later, each day for the benefit of business men and women who might want to hear a bit of spiritual reading while they eat?

The average business person, sincere Catholic though he be, oftentimes finds it impossible or inopportune to go to daily Mass, or take any time out in his busy day for spiritual consideration. While this is not a happy situation, it nevertheless is true, and is a result of the laity having good intentions but not disciplining itself to set apart such time. Most workers take from three-quarters of an hour to an hour for lunch; they go with their Protestant or Catholic friends to enjoy a lunch amid the noise and hurry of a typical restaurant. It is natural then that their conversation, while relaxing, is of little benefit to them. If a system were set up in at least one Jesuit school to provide cafeteria service at a reasonable cost, it goes without saying that after the plan became known a number of Catholics would visit the school for luncheon purposes. Undoubtedly, the Catholics would bring their friends, regardless of faith, and all would derive some spiritual help.

Then, too, a small profit could be made from the lunches which would provide the school with a slight additional revenue and, what is equally important, the plan would be a real public relations effort to remind alumni and friends of the continued interest the Jesuits have in them. Any subsequent fund-raising drives would be made much, much easier. Such a broad plan needs to be worked out to fit the school in which it is tried, but it seems certain that, once a pattern is established, the idea might be used in many cities throughout the country.

John T. Nolan.

November Thoughts

CHARLES I. PRENDERGAST, S.J.

In our Jesuit life, everything we undertake is chosen with a view to foster the end of our vocation: the salvation and perfection of our own soul and that of our neighbor. Departure from this high purpose quite obviously means to withdraw ourselves from service under the banner of Christ, or at very least to render ourselves ineffective in Christ's cause. And our ineffectiveness would be in direct proportion to our own self-will, sought at the expense of obedience. This is certainly the case if Ignatius speaks truly when he says that it is as much an evil to go against the precept of the abbot out of watchfulness as out of sloth. And whether we make of our religious life a haven of rest or an outlet of great energies and remarkable talents, we are equally ineffective if self-will and self-love are the motivating forces. Disobedience, no matter what its issue, is a departure from the law of charity and reduces the love of Christ to mere sentimentality. It reduces Christ to an object of sense and refuses to consider his will in the matter, however that will be made manifest. We love Christ with supernatural charity when we seek to do his will, and his will only.

What is expected of us, therefore, is an aggressive zeal and self-effacement under the direction of obedience. There is no consideration given to worthwhileness, efficiency, success, personal comfort, utilization of one's talents, but only to the will of God, manifest in the legitimate demands of our superiors. Through supernatural love we work our way through the modes of humility to imitation of, conformity to, and union with Christ. This fruition of supernatural love is our only success; its opposite, our only failure.

Now it is our good fortune as Jesuits—not enjoyed by all Christians—to have the way of our perfection mapped out and planned for us in detail. Our way of life is approved by the Holy Spirit through the Church, and under the guidance of that same Spirit, we are certain that our way is the way of God's will. Our success depends on the conviction we have of things taught by faith, our love of things known by faith,

and our trust in the means provided by faith. But there must always be a sustained interest in the tools, so to speak, of our life. Now one of the things militating against sustained interest in these things is the fact that our religious life, as a life under the three vows, our Constitutions and our Rules, is a kind of science inasmuch as there must be a thorough grasp of first principles if there is to be any further development or realization of final conclusions that rest on these principles. Unfortunately, except in rare cases, the study of fundamental notions has a way of wearying the mind. Yet if these notions are to be grasped, if these first principles are to inform and motivate our lives, there must be a sustained interest based on the conviction that our Jesuit way of life is a pattern of success.

In a larger sense this is recognized by the Church guided by the Holy Spirit. One of God's ways of sustaining interest in the Catholic verity is the revelation of his perfection manifested in the lives of the saints. Through the infallible magisterium of the Church, God makes known to us that the men and women who lived lives of heroic virtue motivated by faith and informed by grace are crowned with glory. Such knowledge is salutary for the faithful. The martyrology is a testament revealing the pattern of success that is the way of Christianity. The victories of the saints tell us indeed that "the souls of the just are in the hand of God: and the torment of death shall not touch them. In the sight of the unwise they seemed to die: and their departure was taken for misery. And their going away from us, for utter destruction: but they are in peace" (Wisdom 3, 1-3).

Our Saints

Now the purpose of the Church is not merely to give us the catalogue of the saints for our edification and inspiration. She commands besides that we pay special reverence to our own, as is manifest in the higher rite whereby we celebrate their feasts. She does this for the obvious reason that they are the mirror of the perfection to which we are called and therefore which we can attain. Their lives are a kind of lifelike commentary on our Rules and Constitutions made authoritative by the solemn action of the Church and, in

the case of the canonized, ratified by the Church's prerogative of infallibility. As Father Ledóchowski points out in his letter on devotion to our saints, God's providence "wisely distributes them through different nations and different lands, through different families and institutes, as though He would plainly signify when and by whom especially He wishes his faithful servants and beloved friends to be particularly honored and revered." As regards the Saints of the Society, our way of life, our Institute "has brought forth these heroes to Christ, trained them, consecrated them, has accompanied them step by step in their admirable ascent to heaven, and has presented them to the Church, the spouse of Christ, so that she may rejoice when their virtue and glory are proclaimed." The Church may rejoice and we may rejoice and be inspired with hope and confidence, for by that same wonderful providence we have in the Society patrons and models for each and every grade, office, and ministry of the Society. If our ambition is to fulfil the ideal of a Jesuit it should be a source of great comfort to us to behold those great men, who have experienced the same difficulties and fought the same battles, come at last to such a great triumph. And not only do we have before us models of certain success, but men who will plead mightily before the throne of God that we continue with success the great work of the Society most dear to their hearts.

That devotion to our saints is a practical means of our own sanctification is apparent from the example of those very saints themselves. Consider this following reflection of St. Peter Canisius, "It is a matter of certainty," he says, "that we have in heaven many saints from among the first Fathers and their companions, and that the number of saints is augmented each year, that even some saints are always to be found among the sons of obedience who are mentioned when the list of the dead is announced, although we may not know just who they are nor when they took flight for heaven. But the more they are who take flight, the more the name of the Lord is strengthened, increased and glorified, and the more intercessors our Society shall have in heaven to help their comrades still serving on earth." And the same conviction was in the mind of Francis Xavier. We read in his letters

how in the midst of the toils and dangers of his apostolic labors, he used to commend himself to his brethren who had died piously in the Lord, and even to pray through the merits of the Fathers and Brothers still living. It is common knowledge how the great apostle of the Indies was animated to the realization of holiness in his own life by the example and inspiration of Ignatius and Peter Faber. John Berchmans, canonized because of his holy enthusiasm for religious rule, was equally enthusiastic about fostering devotion and knowledge of our saints, especially Ignatius, Xavier, Stanislaus, and Aloysius. Like Xavier, so also Peter Canisius and Francis Borgia regarded Ignatius and Faber as sublime models. Blessed Antonio Francisco, one of the martyrs of Salsette, was seized with a desire for martyrdom on hearing of the martyrdom of Blessed Ignatius Azevedo and his companions. St. John de Britto sought to rival the deeds of St. Francis Xavier. Blessed James Salès prepared his soul for the struggle he was to undergo by frequent meditation on the glorious achievement of Edmund Campion. Blessed Rudolph Aquaviva was one of the first to practice devotion to Stanislaus and was inspired to an intense desire of martyrdom by reflection on the lives of Edmund Campion and Alexander Bryant. It is interesting to note a kind of holy chain reaction in this holy hero worship of our saints. Thus Blessed Charles Spinola longed to imitate Rudolph Aquaviva, and Spinola was himself the inspiration of Isaac Jogues. Berchmans sought successfully to reproduce in his own life the angelic virtue of Aloysius and was in turn the inspiration of Blessed Claude de la Colombière and St. John de Brébeuf.

The Same Difficulties

The above paragraphs show concretely how our saints themselves profited from devotion to the holy men of our Order. But it would be a mistake to conclude that their devotion concerned itself merely with seeking their intercession in heaven for various favors. From their letters and other writings it is clear that they had studied the lives of the men they revered so much, or perhaps had even been personal acquaintances of them. It was noted above that these saints of ours are apt objects of study because they experienced

the same trials and difficulties that are to be found in any Jesuit's life. It is interesting and inspiring to note that many of these men, before achieving the sanctity to which God had called them, did not always manifest the greatest spiritual heroism. Edmund Campion, for example, blinded by success and royal preferment, took the oath of supremacy and deacon's orders according to the new, heretical rite. Francis Xavier almost elected the obscurity of an earthly glory. Noel Chabanel was tempted to discouragement by his inability to learn the Huron language or to bear the dirt and squalor of that savage people. Peter Canisius could have become a comfortable, prosperous Dutch merchant, unknown to history and ineffectual in the cause of Christ's kingdom. Thomas Tzugi, terrified by the increasing momentum of the Japanese persecutions, even begged to be released from his vows. For the sake of vanity Ignatius himself was willing to put himself through exquisite torture to regain a straight leg. Such is the picture of the saints in their upward struggle. In their weaknesses they portray the not always too well-realized truth that there is no substantial heroism but Christian heroism, that no man is or can be a veritable hero until he is able to say, "I live, now not I, but Christ liveth in me." As for us, so also for them the enemy of souls tempted our saints to settle for present comfort and earthly success. And when they did finally turn to the business of perfection, the enemy again tried to discourage them into saying, "I can never make it," or else tried to get them so to plan their spiritual lives as if the whole success depended on their unaided effort. In the case of any man who makes a goal of self-love Satan has won his battle, for this man no longer seeks to fulfill the only purpose of his existence. In the case of a man who is seeking perfection he tempts him either to weaken in the struggle or through weariness or anxiety to give up the fight. It is to our advantage to know thoroughly and accurately the lives of our saints that we may know how to plan our strategy when confronted with these ambuscades. From their lives we learn how they met the deployments of the enemy and how, after long struggles, they succeeded, by relying on the strength and wisdom of their leader (outlined in the Institute), in overcoming completely the temptations

that assailed them. Canisius, for example, sighing for a more salubrious climate and a better quality of beer, is not the Canisius of self-denial and perfect conformity to the will of God, the doctor of the Church and the champion of his faith, but Canisius, the human being, absorbed, distracted and worn, perhaps, to a rough edge by the cares of office and the demands on his mind and heart. It is Canisius, victim of original sin, crying out with the Apostle, "Unhappy man that I am! Who shall deliver me from the body of this death?" (Romans 7, 24). Thomas Tzugi, quailing before the fierce barbarity of persecution, is Peter again, denying his Master.

The glory of the saints is rooted not so much in their achievements as in this, that they knew how to cope with those weaknesses which might surprise them. They would never rationalize themselves into a false sense of security. They were always honest enough and humble enough to come back by God's grace to the saving truth that Providence had placed them in these trying circumstances and that grace would be present and sufficient for them to come through to glorious victory.

Hidden Saints

The presence of saints in our Society is of value to us for another reason and indicates yet another cause—of love of, and enthusiasm for, our Order. For their sanctity can be said to be an indication, a kind of proof, of the presence of many holy men besides themselves. Historical research bears this out, the saints of the Society attest to it, and we ourselves have certainly thanked God for the company of men who make perseverance in the state of grace so joyful and easy for us. As an archaeologist can conclude to a high and noble culture from a few outstanding monuments, so we, too, from considering the outstanding examples of sanctity that are our canonized and blessed, can conclude that they must spring from an Institute that has its share of unheralded, but noble and holy men. St. Robert Bellarmine, who was spiritual father of the Roman College when Aloysius was a student there, asserts that there were several young men in the same house whose spiritual gifts of soul were every bit as remarkable as the perfection of the young saint. Another

fact pointing to an imposing number of holy men in our Order is the attitude of the enemies of the Church. They always single out the Society as one of the first obstacles to be removed. If ever it were different we should fear for the spirit of the Order. Why is this so? Because the enemies of the Church are the enemies of Christ and the allies of the prince of this world. And they seek first of all to destroy those who are Christlike and who are doing Christ's work, those who love Christ and stand uncompromisingly under his banner. Certainly if holiness in the Order were limited to those few holy men who have been officially recognized as such by the Church, the enemies of the Church would hardly expend so much effort in seeking to destroy her. Therefore, if Godless forces are so vehement and relentless in their attacks upon the Society, we can only conclude that as a body the Society must have an imposing number of holy members whose love of Christ and zeal for God's greater glory enrages the enemies of Christ and thwarts their plans.

But this would not be the case if the Jesuit were a man whose ambitions centered on some form of selfishness. True, we are all selfish, and that very often; but it would, I think, be impossible to find a Jesuit who had either implicitly or explicitly settled on self-love as the motif of his religious life. Our heroes, our truly great men, are those who have overcome self in every important emotion and movement of the spirit. But even for them this high achievement has been the work of a lifetime. One advances but slowly on the path to perfection. When Christ tells us to be perfect even as our heavenly Father is perfect (Matthew 5, 48), it is obvious that He urges to us to strive unceasingly for something that is, absolutely speaking, unattainable. Perfection, it is true, is in the term, but this does not mean that only in the term is good found. Good is found in every advance towards the term, and advance, unceasing advance, is all that God demands of us. It is all his grace enables us to achieve. The general in battle recognizes every retreat of the enemy as a vindication of his own strategy.

A Sign

This life of ours is a life of faith, and while it is true that faith demands our strongest and most certain assent, it is

likewise true that faith is "the substance of things to be hoped for and the evidence of things not seen" (Hebrews 11, 1). As such it exercises its appeal on our supernature, whereas nature tends to the tangible and measurable results in the order of things sensed. We just naturally want our conclusions based on things we sense and know by our own unaided powers. The soldier, lost in a maze of over-all strategy, planned by superior officers, finds it easier to fight and is more willing to fight when the battle at last focuses on a definite, visible objective.

When Christ demanded faith from the people, they immediately sought a sign in the visible order. Before them, it is true, stood the best, the noblest, the gentlest, the holiest of men, but nevertheless a man as far as they could sense and see. The demand for a sign, therefore, was a legitimate demand, for even the good and earnest Jew was only asking Christ to establish the reasonableness of his assertion of divinity. And Christ himself would say to his enemies, "If you do not believe me, believe the works which I do" (John 10, 38). In the order of signs it probably can be said that the lives of our saints are for the average Jesuit what the miracles of Christ were for his contemporaries. Just as the good Palestinian Jew could conclude from Christ's works that "a great prophet has arisen among us" and "God hath visited His people" (Luke 7, 16), so we, too, should certainly conclude that the approval of God is on our Institute from the great heroism of our saints. God in his wisdom, his goodness, and his love would not allow an enemy to work the wonders Christ worked in his name, and Christ would not allow his enemies to achieve in his name such wonderful sanctity.

Sometimes the dread temptation may come over us that, despite the certainty that faith brings, the bleak void is all that awaits us at death. We become fearful, discouraged. Our work seems useless. The starch, so to speak, is taken out of our zeal. The words of Christ, the promises of Christ, the victory of Christ seem far away, unreal. Like Peter we are hypnotized by the swelling waves, we fall back on our own pitiful ingenuity, and we begin to sink. Then we should remember that the same fears and temptations assailed our

heroic Jesuit brothers. Many of them, doubtless, because of their many and varied talents, were tempted to turn to the substance of things at hand, to the evidence of things seen. Some were terrified by the sword of persecution. Some saw ecclesiastical or civil preferments lost forever in the life of a Jesuit. Probably at one time or another every Jesuit is tempted to throw off the trappings of religion and return once more to the world of men to become known, to achieve wealth, to occupy a position of prestige. But like Peter, enough are sufficiently brave, which means sufficiently humble, to cry out, "Lord, save me; I perish." In and through faith they turn to Christ, their exemplar and their strength. And in Christ they conquer.

And with St. Augustine we can conclude with a small, but significant question:

Potuerunt hi; cur non et tu?

The Georgetown Seal

The Great Seal and the Coat-of-Arms of the United States are the reverse and obverse sides, respectively, of the official seal adopted on June 20, 1782. These two sides of the official seal may be seen on the one-dollar silver certificates of the United States. Up to 1928, at least, the Great Seal was not used officially by the United States; the Coat-of-Arms was used to seal official documents.

The Georgetown "seal," as it is usually styled, resembles the Coat-of-Arms of the United States. In 1909, the State Department issued a booklet, "History of the Seal of the United States," and on page 65 we find the statement "when the Continental Congress made the obverse of the Great Seal the national arms it intended that the device would pass into common use among the people, as the flag has done." Therefore, no exclusive rights were ever granted, or ever needed, by Georgetown College to use a seal resembling the Coat-of-Arms of the United States. It is not surprising then that the Georgetown Archives possesses a Georgetown seal with all the essentials of the present day seal, except that it bears sixteen stars. It is safe to assume that this seal dates back to the period when there were sixteen States in the Union, i.e., 1796-1803.

A picture of this seal may be seen in the Georgetown University Alumni Magazine, Vol. 4, No. 4. This seal was used as late as 1854 on the Merit, or Testimonial, cards given to the student for excellence in their work. It also appears, printed in green, on envelopes used in 1860, but the legend around the edge is changed to "Georgetown College, Georgetown, D. C."

The charter of 1815 makes no mention whatever of a seal, and all of the current "explanations" of such a seal are pure fiction. The Act of Incorporation of June 10, 1844, specified that the corporation "shall adopt a common seal," and "the same seal, at their pleasure, to break or alter, or devise a new one."

The present official seal is a lead impression seal, 1⅞" in diameter, with thirteen stars and other features resembling the coat-of-arms of the United States, and a legend around the edge read, "President and Directors of Georgetown College, D. C."

W. C. Repetti, S.J.

Jesuit Education

Planning and adaptability were two of the pillars of Jesuit education. The third, equally important, was the high standard of the books which were studied, and, consequently, of the achievement demanded from their pupils. The Jesuit schools were established largely to counteract the Protestant Reformation, and their founders went on the excellent principle that they would do this best by producing Catholics who were not only devout but brilliant. To do this, they must teach them the most exacting and most rewarding subjects, superlatively well. They worked out, therefore, a curriculum of the finest things in classical literature, on the assumption that "we needs must love the highest when we see it." This book is not concerned with the subject-matter of education but here the form and the material are virtually impossible to distinguish, for, as the Jesuits said, they used the classics as "hooks to catch souls."

The success of Jesuit education is proved by its graduates. It produced, first, a long list of wise and learned Jesuit preachers, writers, philosophers, and scientists. Yet if it had bred nothing but Jesuits it would be less important. Its value is that it proved the worth of its own principles by developing a large number of widely different men of vast talent: Corneille the tragedian, Descartes the philosopher and mathematician, Molière the comedian, Urfé the romantic novelist, Montesquieu the political philosopher, Voltaire the philosopher and critic, who although he is regarded by the Jesuits as a bad pupil is still not an unworthy representative of their ability to train gifted minds. The Company of Jesus has many enemies but none of them has ever said that it did not know how to teach.

Gilbert Highet.

A Monument to Jesuit Heroism

E. J. Burrus, S.J.

It is a unique monument, not of marble or of bronze, but of the many thousands of letters written by our fellow Jesuits through the centuries, all with one theme: the offer and the plea to work in the foreign missions, "in the Indies," as the phrase commonly had it. Still extant in our Roman archives are over fifteen thousand of such letters, gathered into thirty-one bundles of some five hundred letters each, with many others scattered in various sections of the same archives.[1] Yet, numerous as are these petitions, they represent only a part of the requests that reached Father General in Rome.

Xavier, by setting out for the Orient in 1541, was, of course, the first Jesuit to go to the Indies and the foreign missions. In the fifteen years that remained in the life of St. Ignatius, numerous were the pleas from those of his sons who were insistent upon following in the footsteps of the Apostle of the Indies. The letters that reached Europe from Xavier and his fellow workers found a responsive echo during an age of spiritual, no less than temporal, adventure. More than three years before Xavier died on Sancian, Jesuits had volunteered for the missions in the Western Hemisphere, had crossed the Atlantic to Brazil, and founded there the first province in the Americas.[2]

With his sons no longer gathered about him in Rome or within relatively easy summons from some European country, but scattered in the East and West Indies, Ignatius insisted that the family spirit that animated the first companions be maintained through frequent letters to and from Rome. These letters, in turn, fired many with the desire to enter the Society and devote their lives to the missions. But soon, even more numerous than the letters of the missionaries, were the petitions of those who begged to be accepted for the mission fields, rapidly opening up in both the Spanish and Portuguese empires. Goa, the Fishery Coast, Japan, Macao, China itself, Ethiopia, Ormuz, Congo, Morocco, Angola—these and other regions came within a few years into the sphere of Jesuit missionary activity. Across the world, their fellow workers had consolidated their position in Brazil, had attempted to

establish a beachhead in Spanish Florida, and had founded the provinces of Peru and Mexico as well as the mission of the Philippines dependent upon Mexico.[3]

Indipetae

Such intense missionary activity set off among the youth of Europe an extraordinary chain reaction, inspiring many to enter the Society and firing others already in the Order to volunteer for the foreign missions. In the first years of the Society such requests were not filed under any special category; in fact, most were lost in the course of time and we know of their existence only through references to them in other documents. But sometime before 1600 it was decided to start preserving such letters and they were accordingly filed in a special section of the archives that today is known as the *Fondo Gesuitico.* Since the secretary in filing these letters regularly wrote the identifying phrase "Indias petit" or its equivalent on the back of the message, the section was termed "Volunteers for the Indies," or in the Latin original *Indipetae,* to refer to both the volunteer and his petition.[4]

In the one special section alone there are 14,067 such requests, written by 6,167 of our fellow Jesuits. The earliest is dated 1589, the latest 1770, the eve of the Suppression. To these must be added approximately one thousand such letters preserved not in the archives of the procurator general, as are the bulk of the extant petitions, but in the main archives of the Society.[5] Even the formation of a special section did not preserve all these messages; we have today possibly one fourth or less of the letters sent to Rome. As is obvious, the volunteers usually wrote more than once; some wrote ten, twenty, or more times; the record is held by the Jesuit who bombarded Rome with fifty-three missives!

The Volunteers

The writers who penned these letters were European Jesuits who volunteered for the foreign missions. In other sections of both archives, there are letters and references to letters written by missionaries in the Americas volunteering for the more difficult missions of the Orient, particularly Japan dur-

ing the height of the persecution, but such letters were not filed under *Indipetae.* During the nearly two and a half centuries of existence of the Old Society, most foreign missions were under the patronage of the Spanish and Portuguese sovereigns. As vocations from the mother countries and their relatively populous dominions by no means sufficed to take care of the spiritual needs of such vast regions, apostolic helpers were summoned from other European countries. To what precise extent non-Spaniards and non-Portuguese helped out in the far-flung mission world, is a subject not yet completely investigated; more fully studied is the changing legislation that permitted or forbade foreigners to participate in the apostolate. Yet one thing is certain and that alone concerns us here: from the time of Xavier to the expulsion of the Society prior to its universal suppression in 1773, there were always large numbers of non-Spaniards and non-Portuguese in the foreign missions.[6] They were chosen from the volunteers whose letters we are considering. The extant letters of the Spaniards who volunteered come to about a thousand; of the Portuguese, to about five hundred. Italy heads the list with nearly eleven thousand; the Low Countries are next with one thousand five hundred; there are about five hundred each for Germany, Austria, Bohemia, and France. Volunteers sent in their pleas from other countries also, from Ireland, England and Scotland, for example; but these last were reminded of the great need of apostolic workers in their own countries, and no special series was formed of such letters; we usually know of their existence only through other documents. Province and mission catalogues also show that Jesuits came from these countries to work in the foreign missions.

The petitions are written by Jesuits in every stage of their formation and in every grade. A few are from novices, especially if they had entered as priests. More numerous are the messages from juniors: there is the occasional young Jesuit who informs Father General that he is already in his third years in the Society, is now studying rhetoric (and shows that he can apply it), having pronounced his vows fully two months ago. A few, too, are from those engaged for several years in the home missions, in city ministry preaching

and hearing confessions, in the classroom or at their desks writing books. They believe that their real vocation is in the foreign mission field. But the vast majority are from those in their studies of whom many have finished at least philosophy. Ordination and tertianship proved ideal occasions to remind Father General of earlier requests. Some of those who in Europe carried on most effective work in behalf of the foreign missions had requested to go to the Indies and upon refusal spent their lives interesting others to assist the missionaries; such was Father Joseph Stöcklein, founder and editor for many years of the mission periodical, the *Welt-Bott;* others were such European promoters of the foreign missions as Philip Alegambe and Andrés Marcos Burriel.

Individuals

Let us meet a few of the volunteers. There are the missionaries of New Spain who mastered several native languages and compiled grammars and dictionaries for their more fortunate successors; two such outstanding missionaries were the Italian Pietro Gravina and the Bohemian Adam Gilg. There is Father Luigi Buglio of Chinese mission fame who composed numerous theological works in Chinese and translated the missal and a considerable portion of St. Thomas into the same language. The Bohemian, Brother Borushadsky, deserves a special word. He wrote one of the most persuasive letters in the entire *Indipetae* section. "Your Paternity's letter mentioned the need of priests in the foreign missions, but I am sure that capable Brothers could also lend a helping hand." There follows a list of his abilities. He was to accompany Father Eusebius Kino and his group to the New World, but when shipwreck in the harbor of Cadiz, Spain, threatened to delay their sailing for another year, Brother Simon hired a boat and boarded another ship as it was leaving for Mexico, thus arriving in 1680 instead of the following year as did Father Kino and his contingent.[7]

We meet such incomparable explorers and cartographers as Salvatierra, Piccolo, Marquette, Consag and Kino. The last explored Lower California and proved that it was a peninsula, he founded the missions of Pimería Alta and Arizona to the north; he explored a vast portion of our Southwest and the

approaches thereto; he wrote as well as made mission history of the late seventeenth and early eighteenth century; he drew the most exact maps of his time of the regions he explored. Kino's heart was set on the East, the scene of the apostolic work of his patron, Francis Xavier. But his fellow Tyrolese, Anton Kerschpamer also preferred the Orient, and Kino was not one to be selfish even in heroism. They agreed to cast lots. Kerschpamer drew the Philippines, gateway to the Orient, Kino drew Mexico; and thus the course of their lives was fixed by a bit of pious gambling. Many years later Kino was to write, "These new American missions of this unknown North America are superior to and more fruitful in conversions than the Asiatic missions of the Mariana Islands and of Great China." This statement is not to be considered as belonging to the category of sour grapes, but was the conviction of a seasoned missionary that his pious gamble with Kerschpamer did not turn out so badly after all.[8]

Juan María Salvatierra was the first to succeed in colonizing Lower California after nearly two centuries of defeat; Francesco María Piccolo arrived at the crucial moment to save the beachhead.[9] Father Jacques Marquette needs no introduction to students of North American history. Ferdinand Consag continued the work of Kino and Salvatierra leaving us priceless accounts of his explorations. We have petitions from future martyrs, such as Karl Boranga, slain in 1684 in the Mariana Islands, and whose remains now rest in the Kirche-am-Hof in his native Vienna.[10] Juan Font and Jerónimo Moranta were martyred on the same day, November 19th, in the 1616 Tepehuan uprising in Mexico; their petitions to go on the foreign missions are among the earliest we possess. The last whom we shall meet is the Bohemian, Brother John Steinefer or Steinhöfer, whose book on practical medicine for the busy missionaries has been reprinted countless times and found use even in the Philippines; he worked for some twenty years in the Mexican Sonora missions, where he died in 1716.[11]

Missions Requested

When foreigners were admitted into the missions of the Spanish and Portuguese dominions it was with the proviso

that they be employed among the infidel natives, not in the schools and parishes of the cities. Thus it is that we find Anton Benz and Jakob Sedelmayr on the rim of the southwestern missions, Jakob Baegert and Benno Ducrue in Lower California, Matthias Strobel, Lazlo Orosz, Martin Dobrizhoffer and Bernhard Nussdorffer in the Paraguay Reductions.[12]

But this is exactly what the petitioners had requested in their letters—*inter infideles, ad barbaros* are commonly recurring phrases. A multiple choice was often left to Father General: the East, whether China, Japan or India; sometimes a clear preference was expressed for Malabar, Persia, the Americas, Canada, Mexico, Peru, Paraguay, the Philippines, the Marianas, and other regions where the Society was working or might soon open up new fields. But commonest of all was complete indifference—*ad quamvis orbis partem.*

Motives for Volunteering

The motives expressed in the letters are not new or startling, but such as one would expect of aspiring missionaries. They are the solid reasons furnished by the conviction that such an apostolate is in perfect keeping with the spirit of the Society and affords the best opportunity of fulfilling its highest ideals. Very many gave as the reason for entering the Society the chance of working in the foreign missions. For many others it was the hope of doing more in the vineyard of the Lord. "In Europe there are comparatively many workers; I know that missionaries are badly needed," are phrases one reads frequently in the *Indipetae.* The foreign missions were looked upon as a means for greater personal sanctification, as a way to express gratitude for a religious vocation, for the gift of faith; not a few treasured the missionary ideal as a prelude to martyrdom. Numerous are those who state that their petition is the fulfillment of a vow for recovered health, for perseverance in their vocation. Possession of the necessary qualifications for mission work, such as good health and exceptional linguistic ability, seemed motive enough to many to request the Indies. No less than two thousand assign as the motive of their mission vocation the example of St. Francis Xavier.[13] In the course of time his example is sup-

plemented by that of other heroic Jesuits: the Canadian martyrs, the English martyrs, Father Ricci, Father Rhodes and other eminent missionaries.

Occasions for Volunteering

The election of a new General gave the petitioner a good psychological introduction to his request: he congratulated His Paternity, wished him many years of fruitful work, assured him of a generous remembrance in prayer, even enclosed a spiritual bouquet, and quietly slipped in a subordinate clause begging to be sent on the foreign missions. He might even remind Father General that the imperative of *eo, ire* is *i;* he need but write the one letter, and the petitioner would be on his way to the most distant mission. Some even held out a spiritual bribe to His Paternity—"If my petition is granted, you are to receive an extra Mass every month, first intention, as long as I live." Other propitious occasions were requests from the mission front for help. The Spanish and Portuguese assistants sent out circular letters asking for missionaries. When mission procurators attended the congregation in Rome, they usually made known the needs of the missions and accompanied the new recruits to the field of work.

Nature of the Petitions

The essence of a typical letter amounts to the following, "I am convinced that God calls me to the foreign missions; I believe that I have the necessary qualifications; I volunteer for any mission to which Your Paternity may wish to assign me." Others trace the genesis and evolution of their special calling, and add motives and reasons in an effort to more certainly reach the desired goal. Most show that their offer is not the expression of some sudden impulse but rather the fruits of years of thought, reflection and prayer. They have long delayed before writing in order to test the sincerity and firmness of their desire; they have consulted others for advice and guidance, the spiritual father, or the provincial for example; they have spoken with missionaries who have worked in the very regions to which they aspire. There are jubilant letters of thanksgiving from those who have been informed

of their acceptance for the missions; not a few of such missives were written en route to their new home.

A small percentage of the *Indipetae* were written by men of an overemotional character, given to sudden impulse and apt to abandon the most serious undertaking at the appearance of the first real opposition or difficulty; their expressions are of an excited, exalted and exaggerated nature, which automatically eliminated them as fit candidates for so arduous an apostolate, and hence the researcher today will usually hunt in vain for the writers of such petitions among those who actually went to the missions.

Most of the letters were written in Latin, a few in the vernacular languages of the petitioners and some even with the charming dialectical differences of the spoken patois rather than the rigorous form of the accepted literary language. The writers were, as a rule, on their best calligraphical behavior. Letters are neatly formed; the script is even and careful, almost printed at times; the grammar is faultless and had quite possibly been checked by others. But there are some exceptions, where in understandable excitement, Father General's name is misspelled, place and date omitted, even the writer's name left out; on some occasions, the petitioners seem to have neglected to let the ink dry.

A manual might be compiled from these letters, if not on the art of persuasion in general, then at least on the art of persuading Father General to grant authorization to the aspirant to go on the foreign missions. Some of the artifices and rhetorical devices must have made His Paternity smile at their patent obviousness, but they revealed at the same time the earnestness of the writer and his high purpose; love is inventive, and no group of men were ever more in love with an ideal than those who penned these letters.

The language problem loomed large in the mind of the aspiring missionaries, and accordingly finds expression in nearly every letter. Many petitioners assure Father General that they have learned Spanish, Portuguese, or French; sometimes two, or all three, of these languages. Some few have even learned one of the more common native languages. The petitioners seem to take transfer of training for granted, for they inform His Paternity that they have tried out their

facility on difficult languages at home; several have learned Hungarian, another learned Hebrew to keep in practice for the time when he could take up the study of Chinese. When Father Martin Martini of Chinese mission fame came as procurator to Rome in mid-seventeenth century, his native helper was kept busy teaching Chinese to aspiring missionaries. Not a few asked to sail with returning missionaries so that they might acquire a working knowledge of the native language during the long months of the voyage. The few grammars and dictionaries of native languages to be found in Europe were eagerly sought out and carefully studied. One young petitioner assures Father General that he had learned Guatemalan from just such a source and now all he needs is practice—and, of course, practice could be had only in the missions.

Envelopes are a modern invention; letters were formerly folded much as are air-letters today, and the address added on the back of the message. The *Indipetae* were addressed to *Admodum Reverendo Patri . . . Praeposito Generali, Roma.* Sealing wax took the place of mucilage and insured the contents of the letter against prying curiosity. Blotters are another modern invention; drying-sand had stood the test of ages and still sparkles today and rubs off as the modern researcher handles the documents.

Answer from Rome

In the Roman Curia, a secretary carefully read through the letters, adding a memorandum on each for Father General and the appropriate title in order to be able to file away the petition for future reference. He noted the province and city from which the letter came, the date, the name of the author, he summarized the request in a brief phrase such as, "Petit Indias," "Petit missionem Indicam," "Offert se ad missiones quascumque Indicas"; he indicated a few salient facts about the aspirant, whether he had finished his course of studies, or what stage of his formation he had reached. As not a few of the requests were insistent reminders, this fact was also recorded, "Denuo se missionibus Indicis offert." Occasionally the secretary jotted down some question to be asked of the aspirant.

In letters written out by one of the secretaries but signed by Father General, the *Indipetae* were answered. Since these answers were sent to the petitioner, usually only a copy is to be found in Rome and this in the registers of the Generals' letters; but by some chance or other a few of the originals are still extant in the Roman archives. Father General thanked the petitioner for his generous offer, informed him that his name had been entered on the list of aspirants for the foreign missions, and urged him to make himself worthy of so lofty a vocation. "Vocationis tuae memoria in album candidatorum consignata est; ex quo repetetur. Tu te interim illa vocatione dignum praesta," is the usual reply to the first petition. The aspirant was to be informed when a definite choice had been reached and an opportunity to go to the Indies presented itself; all this was contained in the brief phrase "ex quo repetetur," which Father General was often not allowed to forget; hence the letters that followed up the first request. Through the centuries it was held that scarcely a severer punishment could be meted out for a fault than to have one's name taken off the list of mission aspirants.

Excerpts

In 1670 Juan María Salvatierra wrote from Genoa the first of his three extant requests. "As I am about to finish my two years of novitiate, I have determined with the approval of my immediate superiors to make known to Your Paternity my longing to go on the foreign missions, a holy ambition that goes back to earliest memories. Before I entered the Society, I studied at the Jesuit College in Parma; here I formed the plan of setting sail for the Indies while still a student and in the guise of a pilgrim. Prudence instilled into me by others kept me from carrying out my resolve, yet with the years my longing has but increased."[14]

The only two extant letters certainly in the handwriting of Marquette are both *Indipetae,* although we know that he wrote at least three such petitions. In 1665 he wrote Father General from Pont-à-Mousson, "At the end of seven years of teaching and already in the twenty-ninth year of my life, I find myself now facing still another course of studies. Hence, I turn to Your Paternity with the request sent to your

predecessor seven years ago and approved of by all my immediate superiors, namely that I be allowed to go on the foreign missions. This has been a childhood ambition of mine, and was one of the determining motives of my entering the Society. I should like to add that earlier I expressed preference for the Indies, but now I am wholly indifferent to whatever mission Your Paternity may choose for me." Father Marquette's second letter was written the following year from La Rochelle en route to Canada. He has in the meantime been ordained and now thanks Father General for acceding to his petition to go on the missions.[15]

Father Francesco Bernardoni of the Sicilian Province wrote Father General in 1650 volunteering for the Indies, and reminding him that he is of the same family as St. Francis of Assisi (Giovanni Francesco Bernardone), who had once aspired in vain to go on the foreign missions; he should like to carry out the holy ambition of the Saint. Father Bernardoni continues, "I have spoken recently with the renowned missionary Father Alexander Rhodes and he has promised to take me with him on the foreign missions if I obtain the approval of Your Paternity, who need write but one letter of the alphabet, just one small *i*, and I shall set out immediately with him."[16] A similar petition comes from Luigi Gonzaga, relative of the Saint.

In 1676 Father Kino wrote from Ingolstadt in Germany his seventh extant request to go on the missions. "As those who are just one year ahead of me in theology are preparing for ordination to the priesthood to be conferred in a few weeks, I am reminded of your kind and encouraging letter in answer to my request to go on the foreign missions, for Your Paternity then wrote that once ordained, I should have a better chance of being chosen. The purpose of this letter is to remind Your Paternity that with my ordination just one year off, my longing to set out for the missions is more ardent than ever."[17]

Occasionally a missionary already in the Indies requested a still more difficult mission; such a one was the Irishman Michael Wadding.[18] During his course of theology, Michael wrote from Mexico City to Father General offering himself for Japan. The General's answer, dated from Rome, April

20, 1617, has been preserved for us. "My dear brother in Christ, I received your letter of May 3, 1616. After thinking over the desire through which Our Lord has prompted you to volunteer for Japan, I believe that it should be given more mature consideration and made the object of fervent prayer to God. Strive on your part to become indifferent to going to that mission or to remaining in your present province. The decision reached should reflect the will of God and the greater good of souls. In the New World, where you now are, you will surely not lack opportunity of working among the Indians. May Our Lord guide us in coming to the best decision and give you, as I desire, generously of His blessings. In union of prayers, Mutius Vitelleschi." The very next packet of letters to the General from Mexico brought word that the Tepehuanes, living on the northwestern rim of New Spain, had gone on the warpath and had slain eight of the nine Jesuit priests working among them (November 18-20, 1616). New missionaries would be needed to take their place. The General's words, "You will surely not lack opportunity of working among the Indians," must have seemed prophetic no less than providential to Wadding. His studies finished and without waiting for a year of tertianship, he set out in the summer of 1618 on his journey to the northern missions of Mexico, which were to be the field of his apostolate as long as health permitted.

These fifteen thousand letters are more than so many petitions to go on the foreign missions. They are indicative of a high and widespread heroism in the Society through the centuries. Not all who sent in these petitions attained to the fulfillment of their longing and high ambition, but merely to have aspired and to have entertained such an ideal raised the level of spirituality among their fellow Jesuits. Page by page and letter by letter, our Jesuit brothers of another age contributed to fashioning a unique monument of generosity, zeal for souls, and love of God, and thus the *Indipetae* constitute not merely a monument *to* Jesuit heroism, they are also a monument *of* Jesuit heroism.

NOTES

[1] Of these thirty-one bundles, thirty are in the *Fondo Gesuitico*, housed today in the Jesuit Curia in Rome; one bundle is in the main archives

(Archivum Romanum Societatis Jesu) and designated *Ital. 173.;* the latter letters are from the Roman and Milan Provinces.

[2] Serafim Leite, S.J., *História da Companhia de Jesus no Brasil,* vol. 1 (Lisbon-Rio de Janeiro, 1938) p. 18.

[3] Antonio Astráin, S.J., *Historia de la Compañía de Jesús en la Asistencia de España,* vol. II (Madrid, 1905), pp. 284-303 (Florida and Mexico), pp. 304-315 (Peru); vol. IV (Madrid, 1913), pp. 426-505 (Philippines).

[4] As the word is not found in any dictionary, I may be permitted to point out to the reader that the word is accented on the antepenultimate syllable *(in-dí-pe-tae).* The modern *Russipetae* derive, of course, from a like formation.

[5] Cf. above, note 1.

[6] The fullest study of this subject is: Lázaro de Aspurz, O.F.M., *La aportación extranjera a las misiones españoles del patronato regio* (Madrid, 1946); a brief but scholarly account limited to Spanish America is: Theodore E. Treutlein, *Non-Spanish Jesuits in Spain's American Colonies* in the volume *Greater America: Essays in Honor of Herbert Eugene Bolton* (Berkeley, 1945), pp. 219-242.

[7] Herbert E. Bolton, *Rim of Christendom: A Biography of Eusebio Francisco Kino, Pacific Coast Pioneer* (New York, 1936), p. 65.

[8] E. J. Burrus, S.J., "Francesco Maria Piccolo (1654-1729), Pioneer of Lower California, in the Light of Roman Archives," in *The Hispanic American Historical Review,* vol. 35 (February, 1955) page 65, note 10.

[9] *Ibid.,* p. 61.

[10] Anton Huonder, S.J., *Deutsche Jesuitenmissionäre des 17. und 18. Jahrhunderts* (Freiburg, 1899), pp. 166-167.

[11] *Ibid.,* p. 116.

[12] *Ibid.,* see *Personenregister* for respective missionaries.

[13] Georg Schurhammer, S.J., "Sulle orme del Saverio," in *Ai Nostri Amici,* vol. 23 (Palermo, October 1952), p. 217, "Duemila fra queste lettere attribuiscono espressamente al Saverio l'ispirazione alla loro domanda per le missioni. E per tutti gli altri l'Apostolo delle Indie e del Giappone rimaneva il grande ideale da imitare."

[14] Pietro Tacchi-Venturi, S.J., "Per la biografia del P. Gianmaria Salvatierra: Tre nuove lettere," in *Archivum Historicum Societatis Jesu,* vol. 5 (1936), pp. 76-83.

[15] Gilbert J. Garraghan, S.J., "Some Newly Discovered Marquette and La Salle Letters," *ibid.,* vol. 4 (1935), pp. 268-290.

[16] G. Schurhammer, S.J., *op. cit.* pp. 219-220, where the original Italian text of the entire letter is printed.

[17] Pietro Tacchi-Venturi, S.J., "Nuove lettere inedite del P. Eusebio Francesco Chino [Kino] d. C. d. G." in *Archivum Historicum Societatis Jesu,* vol. 3 (1934), pp. 248-264.

[18] E. J. Burrus, S.J., "Michael Wadding, Mystic and Missionary (1586-1644)," in *The Month* (June 1954), pp. 339-353.

General Decree on the Simplification of the Rubrics

Joseph F. Gallen, S.J.

I. GENERAL NORMS

a. The decree is dated March 23, 1955 and is effective and obligatory from January 1, 1956.

b. Its purpose is a partial and provisional simplification of the rubrics of the divine office and Mass.

c. It concerns only the Roman rite.

d. It leaves unchanged anything it does not mention.

e. It affects all ordos, i.e., of the universal Church, dioceses, and religious institutes.

f. It abrogates without any exception all contrary particular indults and customs.

g. It affects both public and private recitation of the divine office except where the contrary is stated in the decree.

h. The text of the breviary and missal meanwhile is to remain unchanged, since the completion of the work begun by this decree will require several years.

II. OFFICE AND MASS

1. The *semi-double* (sd.) is abrogated, and the rites are s. and d. (d., dm., d. 2 cl., d. 1 cl.).

2. Feasts of *saints formerly sd. are s.* Those *formerly s. are reduced to a simple commemoration (memoria)* without rite. There were 56 simples in 1955; there will be 98 prescribed simples in 1956. The increased number is caused by the simplification of semi-double feasts and the simples arising from suppressed privileged and common octaves. There will also be 14 optional simples during Lent and Passiontide of 1956. In the ordo of the universal Church there will be 121 prescribed simples in 1956 and 12 optional during Lent and Passiontide. Our lesser number is caused by the Society feasts impeding the simples.

3. *Optional simples.* On any feast except a d. 1 or 2 cl. (therefore on a dm. or d. feast) that falls between Ash Wednesday and the Saturday before Palm Sunday, both the *private* recitation of the office and the Mass may be either of the feast or of the ferial of Lent or Passiontide. This was formerly permitted only for Mass. The days for 1956 follow, and an asterisk denotes the days on which the ferial prayers must be said: February 21, 22,* 23, 28; March 6, 7,* 8, 9,* 10, 12, 17, 21,* 23,* 24.

4. Neither the *office nor the Mass of an impeded Sunday* is anticipated or resumed. Cf. February 5, November 3, 1955.[1]

5. *Circumstances of commemorations:*

a. In the office: They have only the antiphon, versicle, and prayer at Lauds and Vespers. They no longer have a proper verse in the *responsorio brevi* of Prime; nor a proper conclusion of the hymns except in the periods of January 2-5, January 7-12, Ascension-Vigil of Pentecost; nor do they any longer have a IX lesson.

b. In the Mass: They have only the collect, secret, and postcommunion prayers. They no longer have a Credo, proper preface, nor a proper last Gospel.

Sundays

6. *D. 1 cl. Sundays.* The following Sundays are to be celebrated in the rite of a d. 1 cl.: all Sundays of Advent and Lent, Passion, Palm, Easter, Low, and Pentecost Sundays.

a. The rite was formerly sd. 1 cl. The II-III-IV Sundays of Advent, formerly sd. 2 cl., have been added to this category.

b. These Sundays are preferred in any occurrence (conflict of two offices) or concurrence (conflict of two vespers). D. 1 and 2 cl. feasts are transferred; others are simply omitted. Cf. Low Sunday, April 8.

c. If a d. 1 cl. feast falls on the II-III-IV Sunday of Advent, Masses of the feast are permitted on the Sunday except in the conventual Mass.

For example, if the Immaculate Conception, d. 1 cl., December 8, falls on the II Sunday of Advent, the office and the Mass of this December 8, in virtue of b. above, are of the Sunday. The office and the Mass of the Immaculate Concep-

tion, but not the precept of hearing Mass, are transferred to December 9. However, all Masses of such a Sunday falling on December 8 may be of the Immaculate Conception except the conventual Mass.

7. *D. 2 cl. Sundays.* These are Septuagesima, Sexagesima, and Quinquagesima. They were formerly ranked as sd. 2 cl.

8. *D. Sundays* (Sundays throughout the year; lesser Sundays). All other Sundays are d. They were formerly sd.

a. If a feast of any title or mystery of Christ Our Lord falls on such a d. Sunday, the feast takes the place of the Sunday, and the Sunday is merely commemorated. By taking the place of a Sunday, such a feast acquires I Vespers. Cf. January 8, November 18. (Cf. n. 30.)

Vigils

9. All vigils of the universal church and of dioceses or religious institutes are suppressed except the *privileged* vigils of *Christmas* and *Pentecost* and the *common* vigils of the *Ascension, Assumption, St. John the Baptist, Sts. Peter and Paul,* and *St. Lawrence.*

Therefore, the classification of privileged of the second class (Epiphany) is abrogated, as also nine common vigils of universal law and all vigils proper to dioceses or religious institutes.

a. The vigil of Pentecost, now a sd. for the office, becomes a d. for both the office and Mass. Its antiphons in the office are therefore probably doubled. The vigil of Christmas remains a s. in the office for Matins but a d. from Lauds, and its Mass continues to be celebrated as now. All common vigils are s.

b. A *common* vigil falling on a Sunday is simply omitted and consequently not anticipated in any way, neither with regard to fast and abstinence (c. 1252, § 4; cf. August 13, 1955), nor with regard to the office and Mass. The vigil of the Ascension cannot fall on a Sunday. If the vigil of St. John the Baptist (June 23), of Sts. Peter and Paul (June 28), of St. Lawrence (August 9), or of the Assumption (August 14) falls on a Sunday, the office and Mass are not anticipated on the preceding Saturday, as in the past. Cf. August 13, 1955.

c. Only the *privileged* vigil of Christmas can fall on a Sunday. Its rubrics in the breviary and missal remain unchanged.

Octaves

10. All octaves of the universal Church and of dioceses or religious institutes are suppressed except the *privileged* octaves of the *first* order of *Easter* and *Pentecost* and of the *third* order of *Christmas.*

a. Days within all these octaves are elevated to the rank of a d.

1° Days within the octave of *Christmas* are celebrated as now, also with regard to the transfer of the Sunday within the octave. Cf. the rubric of the breviary after December 28.

2° Days within the octaves of *Easter* and *Pentecost* are preferred to any feast and admit no commemorations. Therefore, a d. 1 or 2 cl. feast occurring during these octaves is transferred; other occurring feasts are simply omitted. The commemoration of the Greater Litanies, April 25, is made in Mass during the octave of Easter, since it is an imperative commemoration (cf. n. 15, b.).

b. The three periods: *January 2-5 inclusive; January 7-12 inclusive; Ascension-Vigil of Pentecost exclusive.* These days after the Circumcision and of the suppressed octaves of Epiphany and Ascension, unless a feast occurs, become common ferial days (s.):

1° The *office* is ferial of the current day of the week:

a) The antiphons and psalms of all hours and the verse of the one nocturn are from the current day of the week, as in the psalter.

b) The three lessons are of the current day, but the *responsoria* in the first and second lessons, according to our Adiumenta, are of the Circumcision (Epiphany, Ascension). A Gloria is to be added to the second responsory.

c) The conclusion of the hymns and the verse in the *responsorio brevi* of Prime are of Christmas (Epiphany, Ascension).

d) The rest of the office is of the Circumcision (Epiphany, Ascension), but *January 7-12* the antiphons at the Benedictus

and Magnificat are of the current day of the suppressed octave of the Epiphany.

e) The Te Deum is said.

2° The *Mass* is of the Circumcision (Epiphany, Ascension), with Gloria, without Credo, Preface of the Nativity (Epiphany, Ascension) but without proper Communicantes.

3° Such days are common ferial days (s.), and thus yield to any office, even simple, and also to the office of S. Maria in Sabbato, without any commemoration of the feria.

4° During all these three periods, low private votive Masses and the low Missa Quotidiana Defunctorum (not when sung) are forbidden. Privileged requiem Masses (even when read) are not forbidden.

c. January 13. *Commemoratio Baptismatis D. N. J. C.* (dm.). The office and Mass are said as now on the octave day of the Epiphany, but the proper Communicantes is omitted from the Mass.

If January 13 is a Sunday, it will be the Feast of the Holy Family, without any commemoration. The beginning of the I Epistle to the Corinthians will then be placed on the preceding Saturday.

d. Suppressed octaves of *Corpus Christi* and the *Sacred Heart.* These become common ferial days (s.), and have nothing proper in the office or Mass.

e. *Sundays* formerly within the octaves of *Ascension, Corpus Christi, Sacred Heart.*

1° These are celebrated the same as now in the office and at Mass.

2° The color of the Sunday after the Ascension is white; of the other two, green. The preface of the first is of the Ascension, of the other two, of the Trinity.

Feriae

11. *Feriae* remain unchanged both as to their division and their rite (s.).

a. *Greater privileged:* Ash Wednesday, Monday-Tuesday-Wednesday of Holy Week.

b. *Greater non-privileged:* Advent, Lent, Passiontide, September Ember days, Monday of Rogations (Monday before Ascension).

c. *Common or lesser:* All other feriae.

12. a. *Feasts transferred.*

	From	*To*
SS. Apostoli Iacobus et Philippus	May 1	May 11
S. Franciscus de Hieronymo, C.	May 11	May 12
BB. Antonius Ixida et Socii, MM.	September 3	September 1
S. Angela Merici, V.	May 31	June 1
B. M. V. Mediatrix Omnium Gratiarum	May 31	December 15

b. *New feasts.*

May 1. S. Joseph Opifex. The Solemnity of St. Joseph is suppressed. The patronage of St. Joseph, formerly mentioned on his Solemnity, is now mentioned on March 19.

May 31. B. M. V. Regina, d. 2 cl. In 1956 it is transferred to June 1 because of Corpus Christi.

July 20. BB. Leo Ignatius Mangin et SS., MM.

Commemorations

13. *Commemorations.* The following norms apply both to Lauds and Vespers and to Mass.

14. As is now true of any double, per se there will be *only the one prayer* of the office of the day in both the office and Mass, even if only of simple rite. Cf. January 16, 30, February 13.

15. *Inseparable* and *imperative* commemorations are always made, no matter what the rite or type of Mass.

a. An *inseparable* commemoration is that of St. Peter in the office and Mass of St. Paul, of St. Paul in those of St. Peter. These occur on January 18, 25, February 22, June 30, August 1, and in the votive Masses of each of these saints. Even though under a distinct conclusion, the inseparable is considered as if one with the prayer of the office of the day. Consequently, it is always in the first place, preceding even imperative commemorations. For example, on February 22, the inseparable commemoration of St. Paul precedes the imperative commemoration of the greater feria of Lent.

b. *Imperative* commemorations, which have absolute precedence after the inseparables, are:

1. Any Sunday;
2. D. 1 cl. feasts;
3. Feriae of Advent, Lent, and Passiontide;
4. All September Ember days;
5. The Greater Litanies with regard to Mass (feast of St. Mark, April 25).

16. *Only inseparable and imperative* commemorations are made in the following. In other words, all ordinary commemorations (those that are not inseparable or imperative) are dropped.

1. D. 1 cl. Sundays;
2. D. 1 cl. feasts;
3. Privileged feriae (Ash Wednesday, Monday-Tuesday-Wednesday of Holy Week);
4. Privileged vigils (Christmas and Pentecost);
5. In a Mass cantata or solemn;
6. In solemn votive Masses, even when not sung.

N. B. Our ordo for 1956 (p. 19) will note the dropping of ordinary commemorations in a sung or solemn Mass but only on the days when we are apt to have such Masses, e.g., Sundays. For example, the ordo states that ordinary commemorations are to be dropped on Sunday, January 15, 22, February 5 but that the imperative commemorations are to be retained on Sunday, January 8, May 13, June 24, July 1, October 28, November 18.

17. *Ordinary* commemorations are omitted in the following whenever their inclusion would bring the number of prayers above three. Otherwise, they are included on these days as follows:

a. On *d. 2 cl. feasts* and *any other Sunday* (d. 2 cl. and d.), only one ordinary commemoration is included. Cf. January 15, September 23, October 21, November 4, 11.

b. On *all other feasts* (dm., d., s.) and *all other feriae* (greater non-privileged and common), only two ordinary commemorations are included.

N. B. The limit of three prayers certainly extends also to *orationes votivae stricte dictae* (those added at the mere will of the celebrant) and to *orationes simpliciter imperatae.* It certainly does not extend to either species of *orationes impera-*

tae pro re gravi nor to the *oratio super populum* in Lent and Passiontide. It does not seem to apply to *orationes votivae late dictae* (*Pro Papa* on the anniversaries of the Pope and bishops; prayer of the Blessed Sacrament; prayer on the anniversary of ordination), nor to the prayer of thanksgiving. Cf. March 12. The result of the new norms is that, exclusive of *orationes imperatae,* about two-thirds of the days have only one prayer, over one-third are days of two prayers, about ten days have three prayers, and March 12 has four.

III. THE MASS

18. On *common ferial days* when a commemoration is made of a saint (formerly an s., now a mere commemoration, n. 2 above), Mass may be said of the ferial or in the *festal* manner (thus with Gloria; Ite, Missa est; and a commemoration of the feria) of the commemorated saint. Cf. January 19, February 3, 14.

This norm is only an application of an existing law which permits the low festal Mass of a commemorated office provided the day is not a double, Sunday, privileged octave, vigil, or a feria of Lent, Passiontide, Ember day, or Rogation Monday. Therefore, festal Masses of commemorated saints are not forbidden on the feriae of Advent. For example, on December 5, which is a feria of Advent with a commemoration of St. Sabbas, the Mass may be said of St. Sabbas.[2]

19. The *Credo* is said only on:

a. Sundays, even if only commemorated;

b. Feasts that are d. 1 cl.;

c. Feasts of Our Lord and the B. V. M.;

d. *Festa natalicia* of Apostles, Evangelists, and Doctors of the universal Church;

e. In *sung* solemn votive Masses;

f. Within octaves.

A *festum natalicium* or primary feast of a saint is that on which the entrance of the saint into heaven is celebrated; his other feasts are secondary. For example, the Feast of Sts. Peter and Paul, June 29, is *natalicium* and primary; those of the Chairs of St. Peter, the Conversion of St. Paul, etc., are secondary. Because of the new norms, St. Mary Magdalen, July 22, loses the Credo, St. John the Baptist,

June 24, acquires the Credo. The number of times the Credo has to be said has been reduced by more than a fourth.

In virtue of 19, e., it is certain that the one votive Mass of the Sacred Heart privileged by general indult for First Friday has a Credo *only if sung*. The same thing appeared to be even more true of the Society's privileged Mass of the Sacred Heart on First Friday. However, a first response from our Roman Curia stated that the decree did not touch our privilege, but a second response admitted at least that the matter was not clear. Therefore, until the matter is authoritatively decided to the contrary, also our privileged Mass of the Sacred Heart has a *Credo* only if sung. The reasons for this opinion are: the pertinent wording of the decree, V, 7 (*"in Missis votivis sollemnibus in cantu celebratis."*), restricts the *Credo* to a sung Mass; the decree, I, 4, abrogates contrary particular indults; otherwise, we would have the contradiction that the low Mass of general indult, which is of higher rite, would not have the *Credo*, and our low Mass, of lower rite, would have the *Credo;* finally, the retention of the *Credo* would be a complicating factor and consequently opposed to the wording, purpose, and spirit of the decree (Cf. n. 51).

20. The *orationes pro diversitate temporum assignatae seu commemorationes communes* (A cunctis, Eccl., pro Papa, De Sp. Sancto, etc.) are abrogated. Therefore, as in the past for a d., per se only one prayer has to be said in any Mass. Cf. n. 14.

21. The prayer *Fidelium* is abrogated, i.e., the law commanding that it be said on the first ferial day of the month and on ferial Mondays.

22. *Orationes simpliciter imperatae* are forbidden on the days and in the Masses listed below (an asterisk denotes a change from the former law):

a. D. 1 cl. and 2 cl. feasts;

b. All Sundays*;

c. Privileged vigils (Christmas and Pentecost)*;

d. Privileged ferials (Ash Wednesday, Monday-Tuesday-Wednesday of Holy Week);

e. Privileged octaves (Christmas, Easter, and Pentecost)*;

f. In solemn votive Masses sung pro re gravi and in Masses that have the privileges of a solemn votive Mass;

g. In any sung Mass*;

h. Whenever in a Mass there are already three* prayers prescribed by the rubrics; if only two* prayers have been recited, and the Ordinary has prescribed two collects, only the first* collect is added. In computing this number of three and two, *orationes votivae late dictae* are included.[3]

N. B. The law with regard to orationes imperatae *pro re gravi* and *pro re gravi etiam in duplicibus I classis* remains unchanged.

23. *Prayers in requiem Masses.*

a. In a Mass cantata or solemn, there is only one prayer.

b. Privileged requiem Masses, even when low, continue to have only one prayer.

c. In the Quotidiana Defunctorum Mass, certainly one or three prayers may be said.

1° If one prayer is said, the celebrant has the choice; if three, the law on the prayers is the same as now.

2° There may not be more than three prayers, since the limit of three extends to prayers added at the mere will of the celebrant (Cf. n. 17).

3° It is more probable that the law of the unequal number of prayers remains here. Therefore, it is less probable that only two prayers may be said. If the latter opinion is followed, the celebrant has the choice of the first prayer; the second must be *Fidelium.*

24. The sequence *Dies irae* may be omitted except:

a. In the funeral Mass when the body is physically or morally present (missing from a reasonable cause);

b. On All Souls' Day at the principal or at the first Mass. The principal Mass is to be defined as the main public Mass celebrated on days of obligation or of special public celebration in a *parochial or quasi-parochial church* for the benefit of the people of the parish, e.g., the sung, solemn, or even low Mass followed by the absolution of the catafalque in such churches.[4]

In other Masses the celebrant may but is not obliged to omit the *Dies irae.*

25. The *preface* is that proper to the Mass; if none, that of the season (Lent, Passiontide, Paschaltide); if this also is lacking, the common preface.

The prefaces of the Nativity and of the Apostles are no longer proper to the following:

a. *Nativity:* Transfiguration (August 6); Corpus Christi, votive Masses of both of the preceding, and votive Masses of the Eucharist.

b. *Apostles:* Feasts of the Roman Pontiffs, Mass of the Creation and Coronation of the Pope and the anniversaries of each of these.

Therefore, when there is no preface of the season, the preface of all of the above will be the *common* preface. Cf. January 5, 16, 20, March 12, April 11, 26, May 5, July 13, August 26, September 3, 23, October 26, November 12, 23.[5]

26. The *last Gospel* is always that of St. John except in the third Mass on Christmas and Masses on Palm Sunday at which the palms are not blessed.

27. *Alleluia on Corpus Christi.* From I Vespers of the day before and on the feast itself of Corpus Christi (not throughout the suppressed octave) *Alleluia* is added at Benediction to the *Panem de coelo* and its response and also to *O Sacrum convivium* and *Panem de coelo* and its response in the administration of Holy Communion outside of Mass.

IV. THE OFFICE

28. Although all Sundays are at least d., the antiphons in the meantime are not to be doubled.

29. The hymns proper to certain saints and assigned to certain hours are *no longer transferred.*

For example, on the feast of St. Mary Magdalen, July 22, the present rubric directs that the hymn, *Pater superni,* assigned to Vespers, be said at Matins when it is not said in either I or II Vespers. According to the new rubric, the hymn will not be transferred to Matins. Cf. a similar present rubric at the beginning of Matins of St. John Cantius, October 20.

30. *First Vespers* (sive integrae, sive a capitulo, sive per modum commemorationis) are had only by feasts that are d. 1 or 2 cl. and by Sundays.

All other offices commence at Matins. Those of dm. or d. rite have II Vespers. Feasts of simple rite cease after None, and, except in the concurrence of an office endowed with

I Vespers, the Vespers and Compline will be of the *feria.* Cf. January 16, 23, 30. In other words, the Vespers on such a simple feast will be the same as if it were a ferial day and they are so indicated in the ordo, i.e., *Vesp. fer.* Feriae have second Vespers, e.g., February 3, 14, 16, 17.

31. Hymn *Iste Confessor.* The m. t. v. is abrogated. The third verse is always *meruit supremos laudis honores.*

But in the hymn at Lauds for a Confessor non Pontifex, *Iesu, corona celsior,* the third stanza, *Dies refulsit lumine,* etc., remains unchanged. In the hymn, *Iste Confessor Domini,* on the Impress. Stig. S. Francisci, September 17, the third and fourth verses remain unchanged, i.e., *Hac die laetus meruit beata/Vulnera Christi.*

32. The *IX Lesson of a Commemorated Office,* scriptural or historical; the *Suffragium Sanctorum* and the *Commemoratio de Cruce;* and the *Preces Dominicales* are all abrogated.

33. The *Preces Feriales* are said only at Vespers and Lauds, only when the ferial office is said, only on Wednesday and Friday of Advent, Lent, and Passiontide and on Wednesday, Friday *and Saturday* of all Ember days except those of Pentecost.

If such a feria is commemorated in the office of a saint, the *preces feriales* are not said. If the office of a ferial is said during Lent and Passiontide, even though a d. or dm. feast is commemorated, the *preces feriales* are said, because the office of a feria is being said. These days are February 22, March 7, 9, 21, 23, (Cf. n. 3).

34. The *Symbolum Athanasium (Quicumque)* is said only on the feast of the Most Holy Trinity.

35. Proper antiphons at the Magnificat assigned to some ferial days of the weeks of Septuagesima, Sexagesima, and Quinquagesima *are not resumed* when not said on their proper day. Cf. the rubric after feria VI of Septuagesima and after feria IV of Sexagesima.

36. Beginning and end of the hours (cf. n. 56).

a. Beginning: *Mat.* begins from *Domine, labia; Compline,* from *Iube, domne; all others,* from *Deus in adj.*

b. End: *Prime* ends with *Dominus nos benedicat; Compline,* with *Div. aux.; all others,* with *Fid. animae.*

On Epiphany, Matins begins from the antiphon, *Afferte*

Domino. In the Office of the Dead and on the last three days in Holy Week, *Pater, Ave,* and *Credo* are to be omitted, and all hours begin as in the breviary.

Anyone may say *Aperi, Domine,* or *Sacrosanctae* from devotion. The indulgences of *Sacrosanctae* are now attached to the final antiphon of the Blessed Virgin Mary.

Although the general decree of the Sacred Congregation of Rites is confined to the rubrics of the divine office and Mass, an answer obtained through our Roman Curia confirms the inference that from analogy the norms on the beginning and end of the hours (nn. 36-37) may be licitly used by religious institutes in both the choral and private recitation of the Little Office of the B. V. M. This is also the doctrine of M. Noirot, *L'Ami du Clergé,* August 1955, 512, note 2.

37. Final Antiphon of the B. V. M. is said *only after Compline.*

38. If the scripture readings for the current day cannot be said on the day assigned, *they are omitted,* even when they contain the beginnings of books of the Bible. The one exception, a Sunday on January 13, is given in n. 10, c. Cf. the 1955 ordo: February 5, August 2, September 30, October 29, November 3, 7, 19, 23.

Structure of the Office

39. On any feast the *lessons of the first nocturn,* if *proper* lessons are not assigned from the *proprium de tempore, proprium sanctorum,* or *commune sanctorum,* are from the scripture readings for the current day. If there are no scripture lessons for the current day, these are taken from the *commune sanctorum.* Cf. Mar. 6, 7, 8, 9, etc., through Lent. In other words, the General Decree makes no change here.

40. *Sundays and d. 1 cl. feasts.* Nothing is changed.

41. *D. 2 cl. feasts and d. or dm. feasts of Our Lord or the B. V. M.*

a. *Mat. Lauds, Vesp. and Compline* (A). In these the office is festal (A) from the proper or common. Consequently, the psalms, not antiphons, of Lauds are of Sunday; Compline is of Sunday.

b. *Horae minores* (Prime, Terce, Sext, None) (B). The psalms and their antiphons are from the *current day of the*

week, but *a capitulo* these hours are from the proper or common (B). In summary, the office is mixed, partially festal (A), partially ordinary (B). Compare September 8, 15, 24 of 1955 and 1956.

When such an office is celebrated on a *Sunday,* the psalms and their antiphons at the Little Hours, since they are from the current day of the week, are from Sunday. Therefore, the psalms at Prime will be 117 (not 53), 118 i, 118 ii. Cf. January 8, October 7.

42. *All other feasts, vigils, and feriae* are said as now from the psalter, common and proper. However, when such feasts at any or all hours of *Matins, Lauds,* and *Vespers* have *proper antiphons and psalms,* then:

a. *Horae minores and Compline* (B). The antiphons and psalms are from the current day of the week; *a capitulo* from the proper or common. This second type of mixed office can be readily distinguished from the preceding species of mixed office, since here Compline is always (B) ; in the former, Compline is always (A).

b. *Matins, Lauds, Vespers* (A). All three, two, or only one of these hours may have proper antiphons and psalms and be a festal (A) office. If so, at Matins there are proper antiphons and psalms that are either proper or from the common; at Lauds, proper antiphons and psalms of Sunday; at Vespers, proper antiphons and psalms that are either proper or from the common. Again here, the office is partially festal (A), partially ordinary (B).

c. This second type of mixed office already existed on the following days: January 21, S. Agnes; June 26, SS. Joannes et Paulus; August 3, Invent. S. Stephani; November 11, S. Martinus; November 22, S. Caecilia; November 23, S. Clemens; December 13, S. Lucia, and on February 5, S. Agatha, which is perpetually impeded in the Society by the feast of the Japanese Martyrs.

d. The General Decree simply adds the following days to this second type of mixed office: January, Dom. I post Epiph., S. Familia; January 25, Convers. S. Pauli; March 24, S. Gabriel, Arch.; May 8, Apparitio S. Michaelis; June 30, Comm. S. Pauli; August 1, S. Petrus ad Vincula; August 29, Decollat. S. Joannis Baptistae; October 2, SS. Angeli Cus-

todes; October 24, S. Raphael, Archangelus.

e. All of the feasts that have this type of mixed office are dm., d., and one is s. (Invent. S. Stephani).

43. *Lessons in a simple feast* (s.).

a. The 1 and 2 lessons are *de scriptura occurrenti.*

b. The 3 lesson:

1. Ordinarily will be the former contracted IX lesson, e.g., January 16.

2. Or, as noted in the rubrics, the former IV lesson when this is the only historical lesson, e.g., July 13, 17.

3. Or the former IV and V lessons united into one when these alone are historical, as noted in the breviary, e.g., September 27 in the ordo of the universal Church.

4. Otherwise, the former IV-V-VI lessons united into one.

5. However, if the feast completely lacks historical lessons, all three lessons are *de scriptura occurrenti,* e.g., S. Georgii, April 23.

44. *IX Lesson in some doubles.* The IX lesson of a commemorated office has ceased to exist (cf. n. 32). Therefore, if the IX lesson of a double was formerly the lesson of a commemorated office, the VII or VIII lesson, as will be noted in the ordo, will be divided into two parts, thus constituting two lessons. Cf. March 23, August 7, October 28.

V. OTHER CHANGES

45. *Funeral Masses.* The only change is that these Masses are now forbidden on the Feast of St. Joseph, Opifex, May 1. The indult of the United States remains in force. Cf. Bouscaren, Canon Law Digest, II, 200; Notanda of the Ordo, 196.

46. *Privileged requiem Masses* (cf. nn. 23-24). These are forbidden on:

a. Sundays, holy days of obligation, and the feast of St. Silvester, December 31.

b. All Souls' Day.

c. D. 1 cl. and 2 cl. feasts, even if transferred.

d. The privileged ferials (Ash Wednesday, Monday-Tuesday-Wednesday of Holy Week).

e. The privileged vigils (Christmas and Pentecost).

f. Within the privileged octaves (Christmas, Easter, and Pentecost).

47. *Missa Quotidiana Defunctorum* (cf. nn. 23-24) when *sung* is forbidden on:

a. Any double.

b. Any Sunday.

c. The privileged ferials (Ash Wednesday, Monday-Tuesday-Wednesday of Holy Week).

d. The privileged vigils (Christmas and Pentecost).

e. Within the privileged octaves (Christmas, Easter, and Pentecost).

When *read,* it is forbidden also on:

f. All vigils.

g. Ember Days.

h. Monday of Rogations (before Ascension).

i. December 17-23.

j. January 2-5 and 7-12; Ascension-Vigil of Pentecost.

k. Any day of Lent and Passiontide except the first free day of each week after Ash Wednesday, i.e., a day on which a double feast, Ember day, or privileged feria does not occur.

48. *Private votive Masses* when *sung* are not permitted on:

a. Any double.

b. Any Sunday.

c. The privileged ferials (Ash Wednesday, Monday-Tuesday-Wednesday of Holy Week).

d. The privileged vigils (Christmas and Pentecost).

e. Within the privileged octaves (Christmas, Easter, and Pentecost).

f. All Souls' Day.

g. In a church where the procession is held and there is only one Mass on the Lesser Litanies (Monday-Tuesday-Wednesday before Ascension).

h. Where the conventual Mass is of obligation and cannot be satisfied through another priest.

When *read,* they are forbidden also on:

i. Ferials of Lent and Passiontide.

j. All vigils.

k. Ember Days.

l. Monday of Rogations (before Ascension).

m. December 17-23.

n. January 2-5 and 7-12; Ascension-Vigil of Pentecost.

The only changes in the rite of a private votive Mass are

that the first prayer is of the Mass, the second of the office of the day, even of a common ferial day, the third is the first commemoration in the office of the day, if there is any. Prayers may be added at the mere will of the celebrant but not so as to exceed the limit of three prayers (cf. n. 17). The preface follows the new law (n. 25), and the last Gospel is always that of St. John (n. 26).

49. *Missa Votiva pro Sponso et Sponsa.* Even when low and also during Advent, Lent, and Passiontide, if the local Ordinary permits the solemn nuptial blessing during the *tempus clausum,* this Mass is permitted on all days except:

a. Sundays, holy days of obligation, and the feast of St. Silvester, December 31.

b. All Souls' Day.

c. D. 1 cl. and 2 cl. feasts.

d. The privileged ferials (Ash Wednesday, Monday-Tuesday-Wednesday of Holy Week).

e. The privileged vigils (Christmas and Pentecost).

f. Within the privileged octaves of Easter and Pentecost.

g. In a church where the procession is held and there is only one Mass on the Lesser Litanies (Monday-Tuesday-Wednesday before Ascension).

h. Where the conventual Mass is of obligation and cannot be satisfied through another priest.

On days when the Missa Votiva is excluded, including days within the *tempus clausum* if the same permission of the local Ordinary has been given for the solemn nuptial blessing, the prayer of the Missa Votiva is added to the prayer of the Mass of the day under one conclusion. On All Souls' Day and Good Friday both the Missa Votiva and its commemoration are forbidden. Therefore, the solemn nuptial blessing may not be given on these days.[6]

50. *Missae votivae sollemnes pro re gravi et publica simul causa.* The days on which such Masses are forbidden[7] are the same as in the past with these additions: a. they are forbidden also during the octaves of Easter and Pentecost; b. since they are forbidden on Sundays of the first class, this prohibition now extends to the II-III-IV Sundays of Advent (n. 6).

Only inseparable and imperative commemorations are made

in these Masses (n. 16). The only change with regard to the days on which such votive Masses are impeded is that no commemoration of the votive Mass is made unless it is prescribed and not merely permitted.[8]

51. *Votive Mass of the Sacred Heart on First Friday.* a. The rite according to the privilege of the Society and of the one Mass privileged by general indult is as follows:

Mass of the feast *(Cogitationes)*.

Gloria.

Commemorations. In the privileged Mass of the Society, only a feria of Advent is commemorated (n. 16); in that of general indult, a feria of Advent, Lent, or Passiontide (n. 16).

Other prayers. *Pro Papa* on the anniversaries of the Pope and bishops must be added (cf. March 2). The prayer of the Blessed Sacrament is never added to this Mass because it is of the identical mystery of Our Lord.

Orationes simpliciter imperatae are omitted (n. 22 f.), but both species of *pro re gravi* are added (n. 22).

Credo is had only in *sung* Masses (n. 19).

Proper Preface.

Last Gospel is always of St. John (n. 26).

Leonine prayers may be omitted.

b. The votive Mass of the Sacred Heart of general indult is never commemorated under one conclusion with the prayer of the Mass on any day it is excluded, as in the past, since this Mass is permitted, not prescribed.[9]

c. The Mass of general indult is excluded, but the Mass indicated below may be said in the rite and with the privileges of the solemn votive Mass:[10]

1° *The Mass of the day* on any feast, octave, or vigil of any rite when the office or a commemoration is of Christ, Our Lord, including the Feast of the Purification of the B. V. M., February 2.

2° *The Mass of the Circumcision* (January 1), when the First Friday falls on January 2, 3, 4, 5.

3° *The Mass of the Ascension,* when the First Friday falls between the Friday after Ascension to the vigil of Pentecost exclusive.

d. The Mass of general indult is excluded, and the Mass said has neither the rite nor the privileges of the solemn

votive Mass on All Souls' Day; on all doubles of the 1 cl. that are not feasts of Christ Our Lord; within the octave of Pentecost; when the conventual Mass must be said, and there is but one priest; and in parish churches when there is but one Mass, and this is the *Missa pro populo.*

e. The Society privilege is excluded, and the Mass said has neither the rite nor the privileges of the solemn votive Mass not only on all the days listed above (c. and d.) but also on *any d. 2 cl. feast and in Lent and Passiontide.*

52. *Prayer of the Blessed Sacrament.* As in the past, this prayer is to be added at the altar where immediately after Mass the Blessed Sacrament is for a public cause to be exposed. However, the law commanding that it be added also at *every* altar in a church or oratory where Exposition of the Blessed Sacrament is in progress is now restricted to the *altar of exposition alone.*[11] The law with regard to both cases has also been modified so that this prayer now precedes the commemorations.[12]

53. *Office of S. Maria in Sabbato.* This is an office *sui generis,* and is neither a feast nor a feria. It is not reduced to a commemoration nor is it commemorated when it cannot be celebrated. It loses I Vespers by the General Decree (n. 30). Otherwise it is to be celebrated as now.[13] As in the past, the low Missa Quotidiana Defunctorum and any votive Mass that is not of the Blessed Mother may be said on such a day, with the exception of the three periods listed in n. 10 b.; but the only Mass of the Blessed Mother permitted is that of S. Maria in Sabbato.[14]

54. *Impeded doubles* (cf. the ordo before January 28). If a feast of dm. or d. rite is impeded permanently or accidentally, a private (non-conventual) Mass may be said in the festal manner of this impeded feast provided the impeding feast is not:

a. A d. 1 or 2 cl. feast.

b. Any Sunday.

c. A privileged ferial (Ash Wednesday, Monday-Tuesday-Wednesday of Holy Week).

d. A privileged vigil (Christmas and Pentecost).

e. Within the privileged octaves of Easter and Pentecost.

55. *Commemorated office.* A private (non-conventual)

Mass of any office (feast or feria) which is commemorated at Lauds, or of any mystery, saint, or beatified person of whom mention is made that day in the Roman Martyrology, or in its appendix approved for certain churches, may be said in the festal manner provided the office of the day is not:

a. A double.

b. Any Sunday.

c. Within the privileged octaves (Christmas, Easter, and Pentecost).

d. A feria of Lent or Passiontide.

e. An Ember Day.

f. Monday of Rogations (before Ascension).

g. Any vigil.

56. *Beginning and end of the hours in greater detail* (cf. nn. 36-37). Anything not in italics has been abrogated.

	MATINS	LAUDS	PRIME	TERCE, SEXT, NONE
B.	Aperi, Dne. os Dne. in unione Pater, Ave, Credo *Dne labia*	Pater, Ave *Deus in adj.*	Pater, Ave, Credo *Deus in adj.*	Pater, Ave *Deus in adj.*
E.	*Fid. animae* Pater	*Fid. animae* Pater Dnus. det nobis Ant. B. V. M. Div. aux.	*Dnus. nos benedicat* Pater	*Fid. animae* Pater

	VESPERS	COMPLINE
B.	Pater, Ave *Deus in adj.*	*Iube, domne*
E.	*Fid. animae* Pater	*Bened. et custod.* *Ant. B. M. V.* *Div. aux.* Pater, Ave, Credo Sacrosanctae Pater, Ave

57. *Bibliography.* The best works and those being universally accepted as authoritative are the following, all published by the *Ephemerides Liturgicae:*

Ordo divini officii recitandi Sacrique peragendi iuxta kalendarium universalis Ecclesiae, 1956.

Bugnini-Bellocchio, *De rubricis ad simpliciorem formam redigendis. Commentarium ad decretum S. R. C.* diei 23 Martii 1955.

Bugnini, *La Semplificazione delle Rubriche.*

Other articles are:

L'Ami du Clergé, 1955, 321-331; 505-514 (M. Noirot). The second is the more useful article.

La Maison-Dieu, 1955, 11-28 (A. G. Martimort).

Periodica, 1955, 239-332 (H. Schmidt).

Etudes, 1955, 367-372 (P. Doncoeur).

Nouvelle Revue Théologique, 1955, 513-524 (L. Renwart).

The Clergy Review, 1955, 385-391 (J. B. O'Connell).

The Australasian Catholic Record, 1955, 253-267 (P. Murphy).

Revue du droit canonique, 1955, 175-183 (L. Gromier).

Paroisse et Liturgie, 1955, 254-262 (T. Maertens).

The Irish Ecclesiastical Record, 1955, 265-269 (G. Montague).

FOOTNOTES

[1] All dates are of 1956 unless otherwise stated.

[2] Cf. J. O'Connell, *The Celebration of Mass,* 56.

[3] Cf. J. O'Connell, *ibid.,* 191.

[4] Cf. J. O'Connell, *ibid.,* 121, 724; L. J. O'Connell, *The Book of Ceremonies,* 574.

[5] Cf. Bugnini-Bellocchio, *De rubricis ad simpliciorem formam redigendis,* 65-66; *Ordo universalis Ecclesiae* on the dates mentioned.

[6] Cf. the rubric before this Mass; J. O'Connell, *ibid.,* 94; A. Croegaert, *Tractatus de rubricis missalis Romani,* 136.

[7] Cf. J. O'Connell, *ibid.,* 75-76; Croegaert, *ibid.,* 132.

[8] *AAS* 47 (1955), 418-419, ad IX; Bugnini-Bellocchio, *ibid.,* 37.

[9] *AAS* 47 (1955), 418-419, ad IX.

[10] *Ordo Universalis Ecclesiae,* pp. xxvi-xxvii.

[11] *AAS* 47 (1955), 418-419, ad IX; *Ordo Universalis Ecclesiae,* p. xxv; Cf. G. Montague in *The Irish Ecclesiastical Record,* Oct. 1955, 267.

[12] Cf. *Ordo Universalis Ecclesiae, ibid.;* G. Montague, *ibid.*

[13] Bugnini-Bellocchio, *ibid.,* 33.

[14] J. O'Connell, *ibid.,* 72, note 44; J. Pauwels, S.J.; *Compendium rubricarum,* n. 83.

FATHER VACHEL BROWN

OBITUARY

FATHER VACHEL J. BROWN

1890 - 1952

The career of Father Vachel Brown would supply matter for a very interesting study to anyone interested in contemporary Jesuit history, particularly in the history of our educational effort East of the Alleghanies. Father Brown was brought up in a cultured Baltimore home, both of his parents being products of Catholic schools, and descended from ancestors who had won relative affluence in colonial America. He himself was educated in the colleges and scholasticates of the Society before being sent to Cambridge University for further courses in literature. When he left the province English classes were in the hands of belle-lettrists who taught "Poetry" so called and "Rhetoric," that is to say what were regarded as the precepts of these arts and illustrated their rules by an intense study of appropriate models in Greek, Latin and rather secondarily and incidentally in English. When he returned, English had turned into a major department usually in control of lay professors who had no very deep or sympathetic understanding of our Ratio Studiorum, and whose approach to their subject, in those days before the "New Criticism" had gathered momentum, was in the main genetic. The impact, then, of a representative of an older culture, a priest of intense Jesuit loyalty, on a contemporary college community overwhelmingly composed of the sons and grandsons of immigrants would be a subject of no ordinary interest and perhaps of some value to those of us who are engaged in college work. But to have real value such a study would have to be critical and written by someone who has a glimpse of the administrative work that goes on behind the scenes. The present sketch is neither critical nor authoritative. It is a tribute to an extraordinary personality, achieving a rare and difficult triumph on the level of the spirit. What has been said was intended to indicate in broadest outline the background which fixed the conditions, supplied the resources and determined the obstacles which made this particular triumph possible.

Apprenticeship

One might begin this sketch with a glimpse of Father Vachel as he appeared to the postulants who came to the novitiate at Poughkeepsie in mid-August 1911. They were told that their trunks would be unpacked and all their immediate necessities attended to by the sub-manuductor. This was Brother Brown, who at the age of twenty-one was just completing his first year of noviceship. He turned out to be a very alert, keen, and rapidly moving young man, of somewhat over middle height which he carried with a very slight, and if the phrase is not absurd, graceful stoop. Under closely cropped hair, the tanned features were vaguely suggestive of a young Indian warrior or better still of the pioneer who had driven the Indians westward. All this Fenimore Cooper effect, however, was balanced by the calm grey eyes, the gentle expression of the mouth, and finally, by a soft and distinguished Southern accent. Why labor over these trifles here, it might be asked? Because during the long years which followed this novice hardly changed in the impression he at once created of an extraordinary person, a blend of great manliness and gentle humility. As the strength met and bore the sorrows of life it became sterner of course and deeper; but likewise the sweetness was deeper and more fluent. It was necessary to say this much to explain some of the attractive power which Father Brown expressed so effortlessly during the years of his priestly ministry. So Brother Brown was sub-manuductor; and, after the trunks were unpacked, had to worry about keeping his seventy novices supplied with everything from paper and ink to an occasional mid-afternoon refreshment, duly noting the importance of these events in the official diary. Thus as an example, "Nov. 13, 1911. 4.40 P.M. Haustus. All out for the 4.40!" He was supplying more than shoe laces and cookies. Gradually his companions learned more about his background. He had spent a summer in Europe after graduating from Loyola College. Descendant of old colonial Catholics, the shadows of St. Ignatius and St. Vincent de Paul had hovered over his cradle and his was only one of a dozen religious vocations in this exceptional family.

Speaking in human terms, we may say that this outpouring

of grace was in part granted to reward the charity of Vachel's grandfather, Vachel Jeremiah Brown, who had founded the family business, a wholesale grocery concern in Baltimore. Of all his ancestors this is the only one on whom Vachel ever touched in pride. And the reason? Mr. Brown was the mainstay of the Vincent de Paul Society in Baltimore. "Noblesse oblige!" writes the grandson in one of his letters home, "one feels pretty much like the moon, shining with reflected light, but it is a great incentive to try and make myself in some way worthy of what people think I am." He returns to the idea in the sestet of a sonnet which he wrote about this time—

Lord of my life, take, in Thy love untold,
Take every thought, and word and work of me
For souls more precious and more tried than gold.
Toiling for those Thou lovest I toil for Thee,
That one may be the Shepherd, one the fold.
Take them for Thee, for Thine eternally!

This then was the other thing which the sub-manuductor was giving to the novices. He was supplying for even the dullest to see a living exemplification of the Novice Master's teaching. Father George Pettit, the Master, used to sum up his doctrine somewhat as follows, "The attitude you are to try to attain is love of God. The act which expresses this attitude is a really pure intention. The consequences of this act is a life that spends itself for the help of the neighbor and the glory of God." As for the sonnet Vachel had begun to live it before he wrote it. How he was to continue to live it for forty years, is the theme of the following pages.

Studies

Vow day came on September 21, 1912 and was followed by a year in the Juniorate at Poughkeepsie. Graduates who were to do only one year of literature were in those days assigned, perhaps largely on the basis of taste, either to Humanities or to the succeeding class of Rhetoric. Vachel was fortunate in getting into Humanities where the professor was, as most of his students will maintain, something of a pedagogical wizard. This was Father Francis M. Connell, whose eulogy will be found elsewhere in *Woodstock Letters.*

At this time he was writing the textbook, still used in many colleges, which under the title *A Study of Poetry* presents an excellent elementary introduction to literature. Father Connell took the critical ideas which had been worked out during the nineteenth century and systematized in Winchester's *Principles of Literary Criticism* and applied them with considerable insight and taste to poetry, which was then the main concern of the so-called Humanities class, really a compromise between *Humanitates* of the Ratio and the course offered Freshmen in American colleges in the more literate era which proceeded World War I. The idea of studying the genus, literature, through one of its species had been anticipated in Père Longhaye's brilliant and doctrinaire *Théorie des Belles Lettres,* where oratory was taken as the representative species. What was original, or at least unique, in Father Connell apart from a very keen and vital interest in the mind as a practical instrument and consequently in its training through education, was his synthesis of the theory of the nature of literature traditional in Jesuit schools with that which had developed within the framework of nineteenth century romanticism; the theory, namely, of art as an imitation of nature, achieved mainly on the level of rational discourse, with the theory of art as a communication of the experiences involved in the operation of the creative imagination. Whether Father Connell's work was a genuine, that is a consistent, synthesis or a compromise between diverging tendencies need not be discussed here. One thing may be said. There were few men of his generation better equipped for the accomplishment of this necessary task than Francis Connell. His interests were about equally divided between mathematics, music, and literary criticism: three disciplines which seemed to offer in their utmost purity the intellectual values of lucidity and elegance; but his reputation had been made by his masterly teaching of Rhetoric before he was assigned to the class of Humanities at Poughkeepsie. His conception of the function of this class in our system was approximately the following. While it consolidated the training in logic and precision which had been initiated in the grammar classes, it advanced to the appreciation of aesthetic structure and beyond that to the nature and activity of the

creative imagination. Thus it laid the foundation for the formal and above all for the substantive elements of oratory which was understood not precisely as the clever marshalling of arguments and inducements to action, but rather and primarily as the communication of the dynamic appeal of an ideal. Naturally this ideal is a product of the creative imagination, hence the emphasis upon this faculty in the preparatory discipline of Humanities. Regarded as independent of their place in our system and of a possible application to oratory, the knowledge and skills involved in literary study were to be developed for their own value, since they most certainly involve the liberal knowledge and even something of the philosophical habit of mind which as Newman had argued in *The Idea of a University* are goods which can be conceived without reference to a further end. They are enhancements of life.

Some space has been expended on the elucidation of this point because Father Brown throughout his active career was a teacher of Humanities and his attitude towards his subject never wavered from that of his first and perhaps greatest teacher, Father Connell. It helps to explain his extraordinary success with certain types of pupil, and also it may be, his comparative frustration with more earthbound and utilitarian minds.

In 1913 began a three year course of philosophy at Woodstock. It was, one is tempted to think, the happiest period of Vachel's Jesuit life. He was in his native delightful countryside, his physical powers were at their height, a very considerable height, as those who saw the truly tremendous force which he released on the tennis courts or the pitcher's mound will remember. They will also recall the camaraderie which had made Woodstock a focus of happy memories to half the Assistancy. Above all, in those days before the pursuit of academic degrees came in to plague us, it was a place of blessed leisure. A man had time to read and think and talk himself out in long tramps along the dirt roads or by a campfire. Vachel loved outdoor life, people, manly piety, literature, philosophy. He loved Woodstock. In spite of the sudden catastrophe of the European war and the financial reverses which at that time overtook his father's business

one may believe he was very happy. For money and its consequences he did not care a straw and in his letters to his valiant father he attempted with infinite tact to impart his conviction that reverses, even failure leading on to poverty, could bring spiritual treasures richer than anything which wealth could buy.

The philosophers of those days had a lecture and debating club where in return for exemption from a term paper certain volunteers would expound their views on subjects in some way related to the curriculum. Vachel took the opportunity to read a lecture on the role of Scholasticism in liberal education. This was in one way a remarkable performance. Without being aware of it, he had hit upon a topic which had been omitted from Newman's *Idea of a University* as the text then stood. It will be recalled that after the first four lectures which are devoted to vindicating a place for theology among the liberal arts, Newman went on to say that all these arts must be connected and given perspective by a synoptic vision, that is by a philosophy wider than, because underlying, the several divisions. This lecture, out of courtesy to Cardinal Wiseman who had expressed a somewhat different view of the matter, Cardinal Newman had dropped from the 1859 and from all subsequent editions. Vachel had perhaps felt that there was a lacuna in Newman's theory as it thus stood and, taking a hint from *Oxford University Sermons,* asserted in his lecture the need of a synthesizing science and demonstrated clearly that Scholastic Philosophy was the only science sufficiently comprehensive and consistent to satisfy that need. A very remarkable performance, one may repeat, for one of our third year philosophers working without guidance and without even elementary training in the methods of research.

The chronology of the next nine years of training may be passed over briefly. In 1916 Mr. Brown was assigned to St. Joseph's Preparatory School in Philadelphia where he taught for three years. In 1919 he was promoted to Freshman class in St. Joseph's College and the next year to the same class at Georgetown. He returned to Woodstock for his course in theology, and was ordained after two years, his prolonged regency being regarded as an effect of World War I and

thus entitling him to enjoy a privilege which the Holy See granted to all seminarians whose progress to the altar had been delayed by circumstances arising out of the war. The ordination took place at Georgetown, the old chapel at Woodstock having been found inadequate to accommodate the increasing classes of ordinands. His first Mass was said at the neighboring Visitation Convent on June 29, 1923. After theology, Father Brown went back to Poughkeepsie to teach Humanities for a year and in September, 1926, went to St. Edmund's House, a hostel for priests studying at Cambridge University, and completed the English course with honors in June, 1929. Tertianship was made at Amiens in France, and in the early days of September, almost on his fortieth birthday, his long apprenticeship over, Father Vachel stepped into the Humanities classroom of the newly opened Juniorate at Wernersville to commence the career of teaching and spiritual direction which was to end abruptly and poignantly twenty-two years later.

Before we consider that twofold ministry, however, it is worthwhile to turn back and see Vachel in action as he appeared to the eyes of close and continual observers. Father William Gleason who sat under him in the juniorate in 1926 writes:

"In recalling the year spent as a Poet in the juniorate under Father Brown, I think of him as teacher, Jesuit, friend. His influence on the class was in those three roles, and it was deep. As a teacher he was quiet in manner, never sarcastic, patient to a fault, almost too deferential to our half-formed opinions. We had a high opinion of his competence in the three fields he taught, Latin, Greek and English. His effectiveness as a teacher was shown in the interest he aroused in literature. As the year progressed he was directing many in further reading in one of the three languages according to individual taste and ability. He communicated in his own quiet way a love of literature, especially of the many characters to be known, Hector, aged Priam, Lear, Chaucer's Pilgrims. A great deal of reading was done by his class in the essay, in lyric and epic poetry, in the drama; and this was due to his stimulus. One reason was his interest in your own personal reactions to what you had read. You knew you were going

to share your experience with him. Since his own taste was catholic, he could be a very willing listener to each of us, no matter how varied our individual preferences might be.

"As a Jesuit his influence on us was great, even without our realizing it at the time. His hard work was obvious, but his most marked characteristic was his charity. It was shown in his patience, his kindness. He could not say a harsh word or give a stinging rebuke. He never talked down to us, or showed up our ignorance, but neither did he give foolish praise or empty flattery. He was too genuine for that. He never seemed out of sorts, or short-tempered, though he must often have been tired from long study at night. As in his teaching, so here his influence as a Jesuit was quiet and unobtrusive, but for that very reason perhaps more effective and constant.

"At the end of the year most felt that they had gained a personal friend in Father Brown. Again like his influence as a teacher and Jesuit, the friendship was simply there as if it were the natural and expected thing, to be taken for granted. Probably you could not point to any single act of kindness that bound the friendship. There had been a persistent giving, a constant thoughtfulness on his part until in spite of youthful callousness you realized that you had a loyal friend. Somehow even then we knew that here was one you could call on after years of separation, or of neglect, and he would always be the same. You could impose on him, but it would never be taken as imposition, because he was so self-forgetful, unassuming, so true. What, at the time, we grasped vaguely, proved during the years to be exact, for he was the most loyal friend you could have. What Belloc wrote of Chesterton might be said of him, 'To have known him was a benediction.' "

At Cambridge

The writer of this sketch was Vachel's companion at Cambridge and after separating for tertianship travelled home with him on a little French ship, half freighter, half liner, plying out of Naples with a picturesque cargo of spaghetti sauce, olive oil and delightful Italian families coming over to join their men-folk in Brooklyn.

At St. Edmund's House we were all a bit out of our element. It was controlled by the English bishops under a set of ordinances drafted by Cardinal Manning with the aim of producing the atmosphere of a fairly stiff seminary. Meager rations, tepid radiators, early curfew, common spiritual reading, night prayers and an occasional day of recollection reminded us that, though we were in a carefree youthful world, we were not of it. But indeed, our American loyalties and accents, our advanced years and it may be some of our advanced social ideas were enough to set us apart from the young English priests who were our housemates. Out of the house, that is in the University proper, our differences were of course still more marked. Father Brown was thirty-six years of age, the ordinary undergraduate began his course at about the age of eighteen. As he remarked, "This is in the spirit of St. Ignatius with a vengance; a gray old mastiff is learning tricks with the pups!" After the methodical advance, the well-considered objectives and skillful pedagogy of a Jesuit education, the English nonchalance, the mingling of all sorts of subjects to be followed simultaneously in the lectures, the laissez-faire attitude of certain tutors, their seemingly haphazard approaches, varying from the impressionistic to the dogmatic, could be disconcerting.

The ethos of Cambridge at that time has been brilliantly described by Father Merton in *The Seven Storey Mountain.* His Dante instructor Bullough is not included in his indictment, nor should be Leavis or Henn or Bennett in the English department. The sanity of their outlook and the solidity of their scholarship are now known to all who are interested in such matters. But what Father Merton says of the scepticism, really nominalism and materialism with its corollary of polite hedonism, in a word the Spirit of Bloomsbury, advocated in the somewhat showy lectures and publications of I. A. Richards and F. L. Lucas, gave the tone to a good deal of undergraduate life.

Father Brown advanced into this cockpit, for so it would seem to a Jesuit, with some of the same spirit with which he came to bat on the Woodstock ballfield, with that look which made the third baseman draw back a little to protect his glasses. He did well with the bewildering studies and

conquered their difficulties. He did well with the undergraduates and won the affection of those who were in his tutorial group. He made his way with the dons, too, even with the learned and cantankerous G. G. Coulton, the encyclopedic hostile critic of Medieval Catholicism. It did one's heart good to see him standing in one of the side streets of the old town with Vachel at his side expatiating on some curiosity of Gothic architecture. England and Ireland, it may be added, were both holy lands to Vachel. The former often seemed to him like some vast religious house, all but abandoned by its tenants and falling almost into decay. Of the latter he wrote, "Eire is the isle of saints and one can feel sensibly the difference in passing from England. To live there is to live as in a Catholic family, almost to live in a religious house,—a eulogy which will appear excessive, perhaps, but it is true. This people, in spite of centuries of persecution, has kept a living faith and in the present generation there is great happiness and the greatest hope."

When he visited Rome on his return journey he viewed it with the same eyes. Destined teacher of the classics as he was, Rome showed itself not primarily as a vast museum of classical antiquities, but as a chapel stored high and low with relics of the saints, fragrant with heroic memories and vibrant with mighty hopes. One incident only of the return journey need be mentioned. When the ship left Palermo for a night crossing to Algeria, the Mediterranean produced one of its sudden squalls driving Father Vachel's companion to "seek the seclusion which a cabin grants." In entering he carelessly allowed the lock to catch and found on awakening that he was alone. Father Vachel rather than disturb a slightly indisposed man by rapping on the locked door had spent the night in a chair in the shabby, ill-furnished, ill-smelling lounge. That story calls for one word of comment. It is one of countless such anecdotes which could be related of Vachel Brown, stretching unbroken from his first day in the novitiate to the hour when he breathed his last.

Ministry

We left Father Brown on the point of beginning his career as a full fledged Jesuit. He started as teacher of "Humanities"

at Wernersville in September, 1930, and remained at this post with unflagging, perhaps excessive devotion for three academic years. In 1933 came a change in appointment from Wernersville to St. Peter's College in Jersey City. The reasons prompting this change are of course unknown and, by now, probably unknowable. Certainly Father Brown never bothered to enquire or speculate, but his friends surmised that the excess of zeal in scholarship—many sighed for more speed and less thoroughness, more organization and less hesitation—combined with his lavish expenditure of time and energy on all those who came to him for spiritual help was exhausting his nervous energy. Here we may turn aside for a remark on one aspect of his life which one may presume was rarely suspected by the recipients of his charity. Father Brown seems to have taken in a stern sense the old and useful cliché about being hard on oneself and easy with others. Again, underlying that gentle Southern courtesy, that unaffected love of all the life God has created, was a will of iron and perhaps a tinge of fierceness brought from the Scotland of the covenanters by Sam Browne his first American ancestor. At any rate when duty called, it was answered as a summons to battle and had to be meticulously carried out. Hence the daily renewed three cornered contest between Vachel's engagements, his breviary and the clock, a contest which produced so many laughable, pathetic incidents; hence the tense effort every morning to offer a liturgically perfect Mass; hence the ceaseless study to present his classes with a lecture complete in erudition and consummate in form. "It is no crime to do second-rate work," he would remark, "it is only a crime to be satisfied with it."

At St. Peter's Father Brown encountered the new style of teaching literature. No longer was there a class of Humanities under a professor who was presumed to teach one approach, aspect or level of criticism and composition through the medium of Latin, Greek, and English. Classics and modern foreign languages and English were distinct departments and Father Brown was assigned to the last. At that time English courses under a brilliant dean had been organized in a sequence which assuredly was aimed at producing the maximum benefit for the average student, but which might have been

regarded as unconventional by a devotee of traditional Jesuit practice, at least as found in the Eastern States. This circumstance would involve a certain embarrassment and perhaps awkwardness for a man who like Father Brown had been so deeply indoctrinated in the older system.

At about this time an effort was made to standardize the English courses in the colleges of the province by drawing up a general syllabus, which it was hoped, would combine Jesuit objectives and methods with contemporary needs and resources. Such a syllabus might have encouraged the production of textbooks inspired by Jesuit educational ideals, thus improving classroom performance and incidentally assisting the efforts of superiors to maintain an adequate revenue for the scholasticates. Father Brown was called on to cooperate in this project which for reasons never made public was eventually dropped. This may be regarded as a misfortune for him, since one could not help observing that a trace of frustration and bewilderment seemed to appear in his work henceforth. It may be assumed that some of his difficulty is attributable to a certain isolation he must have felt in a field dominated at that time by lay professors, who naturally had little appreciation of the Ratio Studiorum and who presumably were more sympathetic to the fashions, variegated and mutually contradictory, of the universities where they had been trained. Whatever the difficulties, Father Brown's work at St. Peter's was devoted and fruitful above the average.

At St. Joseph's

In 1941 Father Brown was recalled to the Maryland Province and assigned to the English Department of St. Joseph's College in Philadelphia. Here he remained for the last eleven years of his life. In addition to his English classes he was given charge of the Bellarmine Guild, a ladies' auxiliary founded to help the college to carry the burden of debt incurred by a much needed building program. If the motive of the appointment was to show our friends the calibre of the men caring for the education of their sons, a better choice could hardly be imagined.

The young men themselves, it seems, were less apprecia-

tive. The eulogy which they printed in their student paper *The Hawk* after his death sounds like an act of contrition and of regret for a missed opportunity.

> "Perhaps the words once penned by Lamartine of the priest epitomize best the hidden virtues of Father Brown, and illustrate most succinctly the facets of his warm and engaging personality that were almost unknown to his recent students. It is no secret that Father Brown's many merits were not fully appreciated by many. Father Brown's classes, in recent years, bordered at times on the turbulent, and it was difficult to gauge the native charm and high Christian virtue of the teacher. But those students who had achieved a bit of maturity attentively observed and learned a lot.
>
> "They learned a lot of poetry. If there was one thing that Father Brown insisted upon, it was 'the memory.' Each class began with the recitation of 'the memory.' They learned the meaning of pity. They saw a man who had grown meek and humble in the service of God, being taken advantage of because of his gentleness and patience. They learned one thing more about their teacher, Father Brown. He loved the thought of death; he longed to be in heaven with his God. With a delicate and a determined artistry, surely but not blatantly, did Father Brown reproduce in himself the features of Lamartine's priest: A man 'who having no family, belongs to a family that is worldwide. He is one whom innocent children grow to love, to venerate, and to reverence; whom even those who know him not salute as Father; at whose feet Christians fall down and lay bare the most inmost thoughts of their souls and weep their most sacred tears. He is one whose mission is to console the afflicted and soften the pains of the body and soul; who is an intermediary between the affluent and the indigent; to whose door come alike the rich and the poor—the rich to give alms in secret, and the poor to receive them without blushing. He belongs to no social class because he belongs equally to all—to the lower by his poverty, to the upper by his culture and knowledge, and by the

elevated sentiments which a religion, itself all charity, inspires and imposes.' "

It is pleasant to turn from the spectacle of precious pearls, thus cast away, to another field and see Father Vachel in extracurricular activity, which was charity. It is safe to say that no family connected with the college or with the Society was visited by death, or by serious illness, or by spiritual distress, during the years of his ministry in Philadelphia without receiving comfort and sometimes very substantial help from his generosity. The students remarked that when he left the college after classes he never seemed to choose his bus, but took the first that came along. It was sure to bring him to some home or hospital where he was needed. His nightly battle with the breviary on buses and even occasionally under the street lamps was precipitated by the urgency of the calls upon him during the afternoon and evening. Here is a day or two in his life as recounted by a religious of the Immaculate Heart of Mary.

"In July, 1942, my Mother underwent a serious operation and we did not expect her to recover. I was under a great strain in caring for the home, and working every day and had had to postpone all my plans for entering the convent. During the operation, I died a thousand deaths. My brother and I were the only ones able to be at the hospital. Just when I thought I would faint, Father came along, took me by the hand and said, 'Don't worry, lady.' Later that day, as I leaned over a washboard, I was surprised to see him in the doorway with a strange bundle, a copy of *America* wrapped around a bottle of wine! His orders? 'Here, lady, you're sick and overworked. Drink this and go to bed. I'll get supper for dad and the boys.'

"During March, 1944, while I was in the novitiate my parents were taken ill with influenza. We were all away; it was impossible to get a nurse or any domestic due to the wartime conditions, and they were too sick to do anything about the situation. Father happened to visit them and immediately took over. During their entire illness, he came down home early in the morning before class, fixed breakfast for them, took care of the furnace, made orange juice and junket for them. After class, in the early afternoon, he returned to get

supper, etc. Had I known this was going on, I would have been out of the novitiate, for I felt so selfish in being the last to leave them."

Another tells how patiently and skillfully he worked with her after she had left the religious life and might have lost her health, her sanity and her salvation had she not been enlightened and encouraged by, she puts it bluntly, a saint. Still another nun writes, "For years I studied his policy, his technique, call it what you will. Every individual who crossed his path was a soul to bring closer to God. No one was ever spurned, no one ever turned away, or put off till tomorrow. We often discussed this matter, for I could see that he was working himself to death, and, selfishly, I wanted him a few more years. But his answer was always the same, 'The night cometh wherein no man can work. You wouldn't want me to go to God with my work undone. There is so much to do, so few to do it!' "

All this amounted to approximately an eighteen hour workday, which continued through years could, naturally speaking, have only one issue. In July 1952, there is reason to believe, he suffered a heart attack, but no doubt misreading the symptoms neglected to see a doctor. Instead he began to make the novena preparatory to the feast of St. Ignatius, making the long journey from St. Joseph's College at City Line to attend the services in the downtown Church of the Gesu. His intention may be gathered from the fact that he carried a bottle of St. Ignatius' holy water. He was probably asking our Holy Father to prolong his usefulness. On the last day of the novena, July 30 when he was standing on the forward platform of a car crowded with workers returning from their jobs the answer came. He fell to the floor apparently quite dead. He was lifted to a seat and supported in the arms of a kind colored woman who removed his collar. A colored man gently massaged his neck. He was removed to Hahnemann Hospital and pronounced, "Dead on arrival." So like St. Francis Xavier and St. Francis Regis he died far from the ministering hands of his religious brethren, surrounded as it were by the trophies of his long and gallant fight, amid the humble and charitable, after forty-two years of devotion to offices in which humility and charity are chiefly practised.

To some it may seem strange to associate a death on the floor of an American streetcar with one on the sands of Sancian or in the snows of the Cevennes, but not to those for whom this memorial tribute was written, those who knew and loved Father Brown. For these then, I venture to say the last word in more familiar tones, "Dear Vachel, great work!"

JOSEPH A. SLATTERY, S.J.

Appreciations

His provincial wrote, "No one was more devoted than himself to those who needed comfort. The circumstances of God's call home to him was a grace for all of us."

A former provincial wrote, "He never tired in his zeal to win souls to Our Lord, *indefessus* as is said of St. Ignatius. Our Lord rewarded him with the perfect happiness of celebrating Our Holy Founder's Feast in Heaven with all the Company of Jesus, whose name he bore with humility, with great charity, with dignity."

A former New York provincial wrote, "In the early days I came to know Vachel well but have seen little of him the past years. When I did meet him, however, I found him completely unchanged, the same humble, self-effacing fellow he always was, with his never-failing smile and gentle ways. If he ever complained about anything, I never heard him."

Father William M. Slattery, Superior General of the Vincentians, wrote from Paris, "Father Vachel, we feel sure, has a rich reward in Heaven after his years of devoted service to Our Lord. His beautiful Christlike life will always be an inspiration to me."

Letters Describing Father Brown's Death

1.

Letter of Miss Mary A. McCullough to Father J. Calvert Brown, S.J.

Dear Father Brown:

I am a Catholic and was a passenger on the 21 Car when your brother collapsed Wednesday evening. I thought you

might like to hear from someone who was present at the time of his death. I believe your brother was dead when he fell to the floor of the car. He was standing on the front platform. The car was crowded and most of the passengers were colored though I am white. It was a colored man and colored woman who took over and cared for him. He was lifted from the floor and put on the front seat. His collar was removed and I saw the man massage the back of his neck. The woman held his head up and another person held smelling salts or something of the kind to his nostrils. I saw his face plainly but there was never any sign of life. I feel certain death came to him before the fall. I repeated ejaculations as I realized the passing of his soul. As you no doubt know the rescue squad removed the body from the car, but the colored hands that cared for him were kind, respectful and sympathetic, I assure you. Parting with a brother is sad, even for a Jesuit. Please accept the sincere sympathy of a passer-by.

Sincerely,

July 31, 1952 Mary A. McCullough

2.

Letter of Mrs. Missouri Williams to Mother Helen Brown, R.S.C.J.

Dear Mother Brown,

Your letter was received sometime ago but I was called to Virginia to my mother's bedside; and the Lord has taken her away from me. So I did not have any mind to write; but the Lord never does anything wrong. About your brother: yes, I gave aid to him. His last breath was with his head in my arms. No, he did not say anything. Yes, I did remove his collar. I felt his pulse. I saw he was gone. I held him until the cops took him off the trolley. I did not have any smelling salts; they would not have done him any good anyway. I am learning how to care for the sick in school. When I get back, I will let my teacher read your sweet letter. I am in nursing school and when I finish I will let you know. I was glad I was able to help someone in the last hour. That's what a Christian should do. May God bless you in your work.

Sorry I did not see you but if we never meet here I will do my best to meet you on the other side. From

September 22, 1952 Missouri Williams

A Story of Vocations

On the Feast of Our Lady's Assumption, 1854, the first of nine children was born to Mr. and Mrs. Vachel J. Brown in Baltimore. Nine years later the last of a score of children and step-children was born to Captain and Mrs. Thomas Singer in Philadelphia. The mother of that first-born son was a convert, and the mother of that last-born daughter had been received into the Church on March 19, 1837 at St. Joseph's College, Emmitsburg, Maryland. Two younger sons of Mr. and Mrs. Brown entered the Society of Jesus, Howard in 1879 and Albert in 1889. A daughter of Mrs. Singer by a former marriage became a Sister of Charity.

Now the marriage of that eldest son, Harry Cook Brown, and that youngest daughter, Fanny Singer, which took place in Allentown, Pennsylvania, on June 5, 1889, was to prove even more fruitful in vocations. Young Mrs. Brown prayed that her first-born would choose the service of God. On September 6, 1890 a son was born and named for his paternal grandfather, Vachel. After graduating from Loyola College in 1910, he applied for admission to the Society of Jesus and was received at Poughkeepsie on September 21st. His mother was pleased at his choice; nevertheless his departure for the novitiate was felt keenly. She had borne ten children, five boys and five girls, and lost three by early deaths, two boys and a girl; so, after these four heartaches, caused by death and the sacrifice of her eldest to God, she prayed still, not directly for more vocations, but that God might guide each of her remaining children in the path of His choice.

In December, 1915, these lines, called "A Mother's Prayer," were published in the *Sacred Heart Messenger* by Frances S. Brown:

Sweet Heart of Jesus, oh list to the prayer
That I breathe for the souls Thou hast placed in my care.
Lead them, I pray Thee, by Thy light divine,
And make them Thy children, these treasures of mine.
Didst Thou not protect them, O Father above,

And teach them to lighten their labors by love,
They would faint by the wayside, leaving untrod
Paths up the starry heights leading to God.
Guard them and guide them! 'Tis thus that I pray
For those Thou hast lent me, Thou Light of our way.
And when life is over for them and for me
May our home be in heaven, Christ Jesus, with Thee!

In 1918 her eldest daughter, Helen, a graduate of the Visitation Academy in Baltimore, after a retreat of election at Eden Hall, Philadelphia, applied for admission to the Society of the Sacred Heart and was received at Kenwood. In 1920 another daughter, Gertrude, a graduate of St. Joseph's High School, Emmitsburg, began her postulancy as a Daughter of Charity of St. Vincent de Paul, to be followed in the same community by her younger sister Vincentia four years later. That same year, 1924, the youngest son, J. Calvert, followed the oldest into the Society of Jesus. For the fifth time now that mother's heart had felt the pangs of parting, only to be made more lonely a few weeks later, when God called her husband to his eternal reward on September 17, 1924. Mr. Harry Brown's had been a quiet, uneventful life. His father, like his father-in-law, had started out as a grocer's clerk, but had worked his way up to the establishment of a well-known and respected wholesale grocery, V. J. Brown & Sons, which still exists, though no member of the family belongs to the firm. After Mr. V. J. Brown's death in 1912 circumstances made it necessary for Harry Brown to seek employment elsewhere, and reverses along the years left his family living almost a hand-to-mouth existence. His poor health finally forced him to give up entirely and the last two years of his life were spent in prayer and reading at home. During this period his son, Vachel, was ordained and was allowed to say Mass at home three times before he read his father's Requiem, thus writing *finis* to the career of a Christian father, who will not be remembered by a materialistic world, but was remembered by his wife and children for his example of patience and deep love of God through the scriptural span of three score and ten years.

A son and daughter remained with their widowed mother; the daughter married in 1931. Ten years later, on the Feast

of Our Lady's Rosary, surrounded by five of her children, the mother closed her eyes in death to open them before the throne of God after seventy-eight years of spiritual childhood and forty-two years as a truly Christian mother.

E. Howard Brown, the remaining son, had supported his mother for twenty years. A veteran of World War I, he took a defense job for the remainder of World War II. After three unsettled years he felt the call to leave the world and follow his brothers and sisters in religion. On the advice of a disinterested Jesuit priest and after a retreat of election, he entered as a postulant lay-brother in the Society of Jesus at Poughkeepsie, and on the Feast of the Immaculate Heart of Mary, 1950, at the age of fifty-eight he pronounced his first vows there, and served one of the two masses of thanksgiving that were said by his two Jesuit brothers. In the meantime two nieces had entered religion, one as a Helper of the Holy Souls, the other as a Daughter of Charity. A nephew, Mr. Paul Brown, and a cousin, Father Edward C. Phillips, also died as Jesuits.

O God, Who dost mercifully lavish upon us infinite treasures of love in Thy Son's Heart, wounded by our sins, grant, we pray Thee, that we may offer Him devout homage, loving service, and fitting reparation; through the same Christ our Lord. Amen.

—from the Mass of the Feast of the Sacred Heart.

God, Who didst adorn Thy blessed confessor John Francis with wonderful charity and unfailing patience in his countless labors for the salvation of souls, graciously hear our appeal; that we, schooled by his example and aided by his prayers, may obtain the crown of eternal glory; through Christ our Lord. Amen.

—from the Mass of St. John Francis Regis, June 16.

Books of Interest to Ours

FATHER JOHN CORRIDAN

Waterfront Priest. *By Allen Raymond.* 1955. Henry Holt, New York, xviii-269 pp. $3.50.

This is a tale of human greed and misery, of conspiracy against the lives and souls of men, and of courage nurtured on confidence in God. It details eight years in the life of Father John Corridan of the Xavier Labor School in New York City, years of growing acquaintance with the evils of the New York waterfront, years of effort to awaken men in business and government to their responsibility, years of defeat, failure, and determination to finish the job. *Waterfront Priest* is, in addition, a work of concrete economics. The port of New York is losing its once-giant volume of traffic to other East Coast ports because of the frequent work stoppages, the thievery and extortion which attend the handling of cargo. Management representatives, union leaders, and government officials connive to maintain a cheap, captive labor force and to protect the hoodlums who pillage valuable shipments and prey on the longshoremen. The shipping and stevedoring firms suffer from this malpractice because of increased costs and the flight of traffic from New York. The general public of the metropolitan area suffers because of the loss of revenue and of jobs, and the nation's consumers suffer from higher prices on shipped goods. Most of all, the men suffer, betrayed by their leaders, exploited by their employers, terrorized and victimized by gunmen.

It is the men who are the focus of Father Corridan's interest and efforts. Through the pages of this book stalk men whose minds cannot but be eaten up with resentment at society and the coalition of forces that reduce them to the condition of slaves. Readers whose background is largely theological and whose preoccupations are even indirectly pastoral will be struck by the difficulty of living a Christian life on the waterfront. If ever there has been a case study pointing up the need of the social apostolate, it is *Waterfront Priest.* The book reads easily, detailing the injustices in matter-of-fact style. There is a certain choppiness arising from the flood of names, dates, and union local numbers; but that drawback is probably inseparable from the satisfaction of making contact with the facts. The elements do not combine to produce *eloquentia perfecta,* although Allen Raymond's style is clear and readable. Nor are the quotations from Father Corridan couched in his own West Side Manhattan eloquence. There rings through the book, however, indignation at sins that cry to heaven for vengeance.

Toward the end there is a jarring note. Notice is being taken of Father Corridan's satisfaction that his example is encouraging seminarians to interest themselves in practical social problems; he is quoted as saying about the seminarians, "They know now there's plenty of room in the church for priests who do other things than swing a smoke

pot." There is no denying that a censer is a smoke pot; and it is easy to appreciate Father Corridan's anxiety that priests do other things than swing censers. But in some measure the censer in the hands of the priest symbolizes everything that Father Corridan is trying to do. For his own efforts will succeed only if they help to provide a measure of food, drink and something for a rainy day for the men of New York's waterfront parishes. Only then can those men participate with human dignity and peace of soul in the worship the Church offers up by means of bread and wine and incense.

THOMAS F. WALSH, S.J.

SUITABLE TEXTBOOK

Social Orientations. *By Leo C. Brown, S.J., Albert S. Foley, S.J., Mortimer H. Gavin, S.J., Philip S. Land, S.J., William A. Nolan, S.J., John L. Thomas, S.J.* Chicago, Loyola University Press, 1954. Pp. iii-680.

A need for an integrated course in the social sciences in the light of Catholic social principles as part of the general-education program for Catholic college students is easily recognizable. We are indebted to the members of the Institute of Social Order for an introductory textbook for such a college course. They have done a splendid job in combining into one volume social history, social science, and social ethics applied to Amerian social, economic, and politial life according to Catholic social teaching. Rev. John F. Cronin's *Catholic Social Principles* (Bruce, Milwaukee, 1950) is an excellent college textbook, but it is limited to the American economy, emphasizes principles, and presupposes some social orientation. His *Problems and Opportunities in a Democracy* (Mentzer-Bush, Chicago, 1954), though sufficiently comprehensive, is designed for senior high school. *Social Orientations* differs in its purpose, general approach, and plan of presentation. Its purpose, as the title claims, is to introduce the average college graduate to major problem areas and current social thought. Experience has taught that the best approach in teaching the Church's social doctrine is to "start with a description of the facts and then advance to the principles and their applications to specific problem areas." The presentation followed throughout the book falls into a threefold pattern. Carefully selected areas of social action are studied in terms of their historical development, their relation to the institutional and ideological patterns of which they form a part, and the values they imply and reflect, that is, their social significance. The merit of the book lies in supplying the student with sufficient statistical and factual data about the American scene where he lives so that his knowledge of Catholic social principles can come to grips with reality.

Leaving the judgment of its feasibility as a college textbook to those whose office it is to draw up the college curriculum, it might be well

to point out other good points about the book. It is surprising to find that abundant material is developed in considerable detail yet in clear, succinct, fashion without duplicating what has already been treated in religion, ethics, or supplementary classes. This can only be the result of expert writing in specialized fields. The book has been taught on an experimental basis over a period of years in the Middle West and has benefited by the criticism of teachers and students alike.

Granted the introductory nature of the book, still it is puzzling to find it silent on American social responsibility towards international society, international peace, foreign relations, and international trade; on rural life, as a separate unit, and the work of the National Rural Life Conference; on the problem of depersonalization consequent upon a highly technological society, and on the Industry Council Plan. Problems and projects are added at the end of each chapter for further discussion and mature consideration. It would have been better for the sake of ready reference to have listed the suggested readings at the end of each chapter (as in chapter 23) instead of putting them as footnotes. Because of the rich statistical and factual data and because of the perspective it throws on the manifold social problems of today, Ours will find the reading of this book worth their while.

VITALIANO R. GOROSPE, S.J.

CASTI CONNUBII

No Longer Two. A Commentary on the Encyclical Casti Connubii of Pius XI. *By Rev. Walter J. Handren, S.J.* Westminster, Md., The Newman Press, 1955. Pp. xiv-242. $4.00.

The task of constructing a syllabus for the course in religion in our colleges, or its approximate equivalent in study clubs, has not yet been achieved to the general satisfaction of those engaged in the work. In the case of college courses, differences in theory with regard to finality and pedagogical method are further complicated by limitations of time and the consequent necessity of selection and omission. It would seem to be impossible to draw up a syllabus which would meet the unqualified approval of all teachers. There are some who think that insufficient attention has been paid to the liturgy; others demand a heavier historical emphasis in the courses; others want a full treatment of contemporary moral problems. Obviously, in the vast field of learning that borders on the revelation and theology there are countless topics over which there can be disagreement when it comes time to draw up a syllabus.

Father Handren of St. Joseph's College, Philadelphia, solves the problem for one semester by beginning with the premise that one of the imperative needs of our time is a Catholic laity living according to the ideals of Christian marriage. He draws the conclusion that Catholics "must attempt to know all there is to be known about the state of

matrimony and all the duties and obligations which belong to it." To supply for this need, Father Handren selects the encyclical *Casti Connubii* of Pius XI. His intent is clearly defined, "It is to acquaint the Catholic college student with this encyclical in the form of a brief textbook. The text develops the ideas contained in the encyclical to a greater or lesser degree, according to the way the author has found it necessary in his experience in teaching this matter. At the same time it leaves much latitude to anyone else using it." Father Handren's execution of his plan is simple and clear. Each section begins with a portion of the text of the encyclical; then follows the commentary: on the dogmatic implications in the text, or the Pope's moral teaching, or the points of canon law which are pertinent, or practical examples, suggestions and advice. Father Handren has wisely strengthened his commentary by frequent and sometimes full quotations from the writings of Leo XIII and Pius XII. Appendices include a selected bibliography and the text of the marriage rite. It seems unfortunate that the new translation of the rite could not be used. There is a good index.

JAMES ALF, S.J.

LONG EXPERIENCE

The Catholic Church and You. *By William J. Grace, S.J.* Milwaukee, The Bruce Publishing Company, 1955. Paper. Pp. viii-246. $1.90.

Three years ago readers of the WOODSTOCK LETTERS were introduced by Father Grace to the organization and administration of The Inquiry Forum he founded at the Gesu Church, Milwaukee. Three other works of Father Grace on the conduct of group instructions for non-Catholic inquirers have been published by The Paulist League in *Techniques for Convert-Makers.* Now in answer to many petitioners, Father Grace has reproduced his own twenty-four talks given repeatedly during the course of instructions over the past ten years. It would be difficult to find anywhere on Catholic catechetical bookshelves a volume as valuable as *The Catholic Church and You.* It is the book to place in the hands of an interested non-Catholic or to be used as a textbook in private or group instructions in Catholic doctrine and practice. Father Grace's book should have an appeal to the average non-Catholic, whose problems receive consideration and sympathy. Long experience has taught Father Grace what religious truths to emphasize and how to impart them. Hence the value of this exposition of Catholic doctrine to the parish priest who wants to be sure of a meeting of minds when he instructs the non-Catholic.

Constant use of the Scriptures and the discussion of the Catholic teaching on the inspiration and infallibility of the Bible at the very opening of the course reveal Father Grace's understanding of the Protestant mind. Apt illustrations and anecdotes dot the pages wherever

a difficult doctrine or particular non-Catholic persuasion is treated. The first ten lectures are devoted to the arguments and proofs from reason and history for the Catholic teaching on the divinity of Christ and on the Church as Christ's only representative on earth. The apologetic section concludes with a vital chapter, often overlooked, distinguishing for the non-Catholic the divine from the human elements in the Church. A careful index gives this book value as a reference work. The boldface printing of the first few words of paragraphs where the thought shifts slightly within a lecture adds greatly to the readability and typographical attractiveness of the book. Priest, layman and non-Catholic inquirer have been enriched by the publication of Father Grace's course of religious instructions and owe him a debt for sharing his wisdom with them.

ALLEN J. CAMERON, S.J.

DOCTRINE AND RITE

Sources of Christian Theology, Vol. 1, Sacraments and Worship. *By Paul F. Palmer, S.J.* Westminster, Newman, 1955. Pp. xxll-227. $4.75.

The inaugural volume of a projected series that will give scholars and students easy access to the basic texts that control and enrich theological thought is a distinct service altogether expected from the author of *Mary in the Documents of the Church.* The obvious contribution of the book is the gathering of the documents—from the *Didache* to *Mediator Dei.* Any one interested in the positive theology of the sacraments and the liturgy will now be spared many trips to the library stacks; the fundamental texts are assembled and chronologically ordered. What will be perhaps more appreciated by any one with experience of these *loci classici* is the exactness, clarity and felicity of the translation. The author has used the best renditions and in many instances has made his own. There is a special excellence in the brief commentary that prefaces each selection. The author has put at our disposal in concise form the conclusions of modern scholarship. The meaning of some of the documents is quite elusive and knowledge of the historical context is a requisite for any full intelligence of their meaning. Where interpretation has not been clearly established, there is no prejudging of the issue. In seminary and college courses there has been for too long a divorce between sacramental doctrine and liturgy. We have now a manual that presents doctrine within rite and rite within doctrine. The static formulae of the Schoolmen are seen to be not just intellectual crystallizations but the salvific action of Christ and his Church. Baptism, confirmation and the Eucharist are the subjects of this first volume. Following it, the author promises one on the sacrament of penance. We are, and shall be, very much in his debt.

EDWARD J. MURRAY, S.J.

INVALUABLE

The Mystical Body of Christ as the Basic Principle of Spiritual Life. *By Friedrich Jürgensmeier.* New York: Sheed and Ward, 1954. Pp. xxi-379. $5.00.

An English translation of the late Father Jürgensmeier's *Der mystische Leib Christi* appeared in 1946 in this country. A review of this is to be found in *Theological Studies* 8 (1947) 338-341. After describing the real merits of this work, the reviewer calls attention to serious theological inaccuracies with regard to the doctrine of the mystical body, as well as to the inaccuracy and theologial ineptitude of the translation. This new English edition, Archbishop Cushing tells us in his foreword, has been prepared with the express purpose of bringing the work into complete harmony with the most recent papal teaching. A comparison of the errors and defects cited in the review mentioned above with the present text shows that the errors have been deleted and the translation recast.

The main purpose of the work is to give a uniform idea of asceticism from the biblical-dogmatic doctrine of the mystical body of Christ which will present religious life as an organic entity. In the first part St. Paul's teaching on the mystical body is presented. Then follows a dogmatic analysis of the economy of salvation to establish the fact that religious life is a growth in Christ. In the second part which comprises the major portion of the book, an organic, uniform idea of ascetical theology is built upon this biblical-dogmatic basis. The entire Christian life is shown as an organic development of the life in Christ and an ever-increasing growth in Him. This is a work of real merit which will be invaluable for one's own spiritual life and for the direction of others. Parish priests should find it most useful.

VINCENT T. O'KEEFE, S.J.

THE SACREDNESS OF SEX

The Image of God in Sex. *By Vincent Wilkin, S.J.* Sheed and Ward, New York, 1955. Pp. 88. $1.75.

From title to concluding paragraph this little book or monograph is challenging. With the same insight and need that prompted St. John in his Prologue to speak of the Word made Flesh, Father Wilkins speaks out boldly for the sacredness of sex. Gnostics and Manichaeans regarded the flesh as evil and sex as the instrument or function by which evil was perpetuated. Christians of every age have regarded marriage as good, but many have felt that there is something faintly wrong about even the legitimate experience of sex. In their eyes sex is wholly biological, something that derives from the subhuman. The purpose of this treatise is to show that sex is "a reflection from on high, an

image derived from above" (p. 10). Actually, the author presents a good synthesis of what he calls "The Theology of Sex," an expression which will startle those whose view of the subject is limited to what is physiological. The synthesis begins where it must, in the infinite fecundity of God, to whose image man, male and female, was fashioned. In succeeding Chapters Father Wilkins develops under the guidance of Scripture, the Fathers and the liturgy, the nuptial union between the Word and the flesh in the mystery of the Incarnation, and the fruitful union of Christ and the Church in the mystery of the mystical body, unions which are made intelligible by human marriage and which in turn give significance to Christian marriage. Against this theological background prospective bride and groom are introduced to the Church's liturgy of the nuptial Mass, the nuptial blessing, the blessing before childbirth and the often misunderstood significance of the churching of women, a ceremony of thanksgiving rather than of purification. The book closes on a highly practical note. Having formed their marriage in accord with the archetypal union between Word and flesh, between Christ and his Church, parents will realize most perfectly the fecundity which is in God by forming children to the image of his Son become flesh.

PAUL F. PALMER, S.J.

WOMAN AND PRELATE

John Carroll of Baltimore: Founder of the American Catholic Hierarchy. *By Annabelle M. Melville.* New York, Charles Scribner's Sons. Pp. ix-338. $4.50.

This biography of Archbishop Carroll is not only readable but also thoroughly reliable from the historical viewpoint. Although a book of this type can scarcely be said to replace the huge work of the late Monsignor Peter Guilday, Mrs. Melville, taking full advantage of recent research, corrects many of his errors. As a woman, she labors under a certain disadvantage in interpreting the career of a prelate, but the unbiased reader will be forced to admit that she has acquitted herself of her task with real distinction.

Mrs. Melville's treatment of the Society of Jesus, which figures prominently in many parts of the book, is not only well informed but uniformly kindly. She twice quotes, it is true, Carroll's statement that hatred of the Jesuits by other Catholics had arisen "from the obligation to which our General, Father Aquaviva, subjected our schools of combatting constantly the doctrine of the powerful body of Thomists, instead of leaving us, as St. Ignatius, bound to the maintenance of no particular opinions, but only to the doctrine of the Catholic Church." Too much importance should not be attached to such remarks. Carroll, like most of his Jesuit contemporaries, was simply stunned by the Suppression. Although the diary of his trip with Lord Stourton shows that sometime before the actual Suppression Carroll had no illusions as to the final out-

come of the struggle, the blow itself left him at a loss. Nearly two centuries have passed and the Suppression is still one of the mysteries of Church History. Now, however, the affair can be seen in its relation to the French Revolution of which it may be considered a prelude.

It is quite clear that neither the traditional dogmatic positions of the Society nor, for that matter, her certainly sound but far more vulnerable moral theology, led to her extinction. Rather, the Suppression appears to have been the desperate effort of clever and unscrupulous politicians to prevent a political landslide which was rightly felt to be imminent by a concession to the rising spirit of unbelief. Even today the machinations against the Society appear so stupid as to be incredible but we, at any rate, are not reduced as Padre Cordara and, to a lesser degree, John Carroll, were to looking for contributing causes in the principles and modes of action of the Jesuits of the time. As a group those heroic men deserve to rank with any Jesuit generation not only for their zeal and prayerfulness but also for the sureness of their informations and the breadth of their views. The *Zeitgeist* was against them.

EDWARD A. RYAN, S.J.

PRUDENT DOCTRINE

No Man Is an Island. *By Thomas Merton.* New York, Harcourt, Brace and Co. Pp. xxiii-264. $3.95.

Father Merton's new book has been hailed as his most notable production. It contains meditations on certain problems of the spiritual life and, like *Seeds of Contemplation,* reflects Cistercian piety rather than the more ambitious mysticism attempted in *The Ascent to Truth.* Unquestionably many souls will be helped by its sane message, especially by its balanced teaching on love.

It may not be amiss, in view of the general applause which has greeted the work, to essay to put a few question marks into the text. The doubtings are not numerous and they bear on details—another tribute to the book. Father Merton in his valuable remarks on prayer (Chapter Three) asserts that prayer is "a gift of God, a gift which is by no means given to all men." Since he is not concerned with those who die before attaining the use of reason, this statement is equivalent to saying that this grace is not given to all adults. Would the author exclude the tiniest efficacious grace of prayer from some lifetimes? That would be a hard saying.

Replying to an objection (p. 107) that some of the saints did ruin their health by their austerities, Merton takes refuge in the statement that the renunciation of health was necessary for the sake of some greater good. A simpler and truer explanation would be found in the Franciscan dictum that it is hard for those who follow the way of interior sweetness to give the body what it requires. More serious doubts

arise when reading the denunciations of modern city life (p. 108 f.) and of advertising (p. 193 f.). Here once again Father Merton gives a handle to those who claim that he is out of touch with reality. In fairness, however, it must be pointed out that there is less of this in the present work and the accent is just a trifle less sharp.

There are other questionable statements too: "One might say that the priest's holiness should be as great as the cumulative holiness of all those to whom he administers the sacraments" (p. 142); and "The damned are exiled even from themselves" (p. 220). But they are more than compensated for by pages of lucid prose in which the principles of the religious life are illuminated by searching analysis and prudent doctrine.

E. A. Ryan, S.J.

SPIRITUAL EXERCISES

Points for the Meditations and Contemplations of St. Ignatius Loyola. *By Franz von Hummelauer, S.J.* Translated by V. J. Hommel, S.J. Second revised edition by H. Roper, S.J. Westminster, Newman, 1955. Pp. xv-443. $4.50.

This particular "point book" has come through many editions in the original German, as well as in other languages, and is now made available in English. The present volume is indeed handsomely bound and the general format and printing leave little if anything to be desired.

Perhaps the greatest praise that might be offered in recommendation of the book is the welcome fact that Father Hummelauer has tried throughout to keep the "reader's" attention focused on the text of the *Exercises*. In some "point books" which serve by way of commentary on the spare text of St. Ignatius, the author usually succumbs to the temptation to introduce his (or her) own ideas on the spiritual life, and sometimes unfortunately carries the meaning beyond what is warranted. Father Hummelauer has succeeded in overcoming that particular temptation. Consequently any one using the "points" will find himself close to the meaning and spirit of St. Ignatius from beginning to end. Scarcely more can be asked of any "point book," given the purpose of the *Spiritual Exercises* and their proper use.

The present edition also contains certain preliminary remarks by the German Jesuit in which he gives himself ample opportunity to comment on the structure, ideal, etc. of the *Exercises*. Father Puhl's translation of the text, and, for the most part, the Confraternity edition of the Scriptures are used throughout.

John F. X. Burton, S.J.

NOT FOR RELAXATION

Nature and Grace. *By Matthias Joseph Scheeben.* Translated by Cyril Vollert, S.J. St. Louis, B. Herder Book Co., 1954. Pp. xxiv-361.

No chapter in dogmatic theology is so crucial for a grasp of the Christian faith than the one which deals with the relationships between human nature and the grace which divinizes it. And no modern theologian has handled this theme with greater brilliance, depth and solidity than Scheeben. Father Vollert, who has previously put English-reading students in possession of the monumental *The Mysteries of Christianity* (to say nothing of Mersch's *The Theology of the Mystical Body* and De la Taille's essays on the Incarnation) now increases our indebtedness with this readable and painstaking translation of Scheeben's earlier and less comprehensive study of the supernatural. *Nature and Grace* is, indeed, a first sketch of the great theological synthesis which Scheeben was to elaborate in *The Mysteries of Christianity.* Father Vollert makes this clear in a foreword in which he skillfully situates the great German against his nineteenth-century background, and delineates the reasons which made him "the chief theologian of the supernatural order" (p. xv).

What Scheeben set out to do in *Nature and Grace* was to take the distinction between the natural and supernatural orders, the key to the Church's solution of the ethical problem involved in the Pelagian and Jansenist controversies, and apply it to the solution of the intellectual problem raised by the challenge of contemporary rationalism. This could be achieved, he felt, only if theologians went beyond the relationships between nature and grace on the moral and intellectual planes, and studied their relationships on the ontological level. Hence it is chiefly by using the conception of grace as a quasi-nature or supernature that he succeeds in unfolding the harmonious teaching of revelation on the Christian economy. In his formation Scheeben drank from two main sources: Scholasticism, which he imbibed at Rome during the mid-century resurgence under Taparelli, Liberatore, Kleutgen and others, and patristic tradition, especially in the Greek Fathers—here Franzelin was particularly influential. As a result, the reader encounters in him two distinct types of passages—pages of speculative analysis which demand vigor and endurance in the response; and then, almost by way of reward, calm paragraphs full of unction, which appear to reflect not only his love of the Fathers but an interior living of the mysteries which he describes. It is, perhaps, in this blending of scholastic analysis and contemplation of the mysteries of faith, that the power of Scheeben chiefly lies. One may not read this book for relaxation. Nor does it offer predigested sermon and conference material. It will be best appreciated by those actually engaged in the study or teaching of theology. Even for them, the study of this first major work of Scheeben will not be easy. But it will surely be rewarding.

THOMAS E. CLARKE, S.J.

PSYCHIATRY AND RELIGION

Faith, Reason and Modern Psychiatry, Sources for a Synthesis. *Edited by Francis J. Braceland, M.D.* New York, Kenedy, 1955. Price: $6.00.

Is there a conflict between modern psychiatry and our Catholic faith and Scholastic philosophy? The contributors to this volume do not believe in such an impasse. The editor, Dr. Braceland, who incidentally gives us a masterful outline of clinical psychiatry, summarizes this viewpoint very modestly as the "position that a truly comprehensive and tenable concept of man is achievable within the Christian ideology" (p. 27). Here is no implication that the psychiatrist is to become a preacher of the faith; nor does he in any way supplant the priest. Rudolf Allers neatly formulates the role of psychiatrist as that of "preparing the way of the Lord." All are agreed that once the unconscious has been unmasked, the fog of conflict dissipated and a man has "become what he is by nature" by opening his mind to listen to the Word from above, normal mental and spiritual health can be attained. But there remains the stubborn problems of sanctity and neurosis, which the reviewer believes have not been solved in this volume.

Everyone knows that mental illness may proceed from organic causes. But is there some organic basis in all abnormality? Dr. Ibor believes there is; and he astoundingly deepens our knowledge of basic emotions, normal and abnormal. But Rudolf Allers wisely and learnedly deals with influence of a man's philosophy of life on his sanity, insanity, or neurosis. Cleverly, too, he unmasks certain existentialist philosophies and shows that they are neither sound theories nor therapies. On the other hand, Karl Stern and Gregory Zilboorg, make us keenly aware of the fact that false appraisals of religion can issue in abnormality. And Zilboorg shows how Freud's personal bias against religion prevented him from benefiting from it and from appreciating its role in therapy. In a penetrating comparison of magical rite and sacramental ritual, however, Dr. Zilboorg misses the essential difference between a sacrament and a magical ritual; in the sacrament, the efficacy is due to God, and his promise, backing the external rite. How did illness enter the human domain? Or did it re-enter? Is it the result of original sin? Dr. Lain-Entralgo offers us an interesting theology of illness. Perhaps few will agree with his proposal that in the state of original justice illness and pain existed. But we are very much in his debt for the delineation of illness as a trial and a vocation. If a man's philosophy can, and does, influence his health, it must be a true philosophy. With that problem Vincent Edward Smith and Dorothy Donnelly grapple, the latter from the standpoint of an anthropologist. Rudolf Allers' remarks on Jung's archetypes seem much more penetrating than does the chapter of Dorothy Donnelly.

Leon Bloy once remarked that the saddest thing of all was, and is, that we are not all saints. How sad it would be if mentally ill persons were forever barred from the goal of sanctity. Father Aumann, O.P.,

attempts to cope with this problem and, unfortunately, is unsuccessful. A far better approach would have been to take cognizance of recent utterances of the popes, on the occasion of canonizations, on the qualifications for sanctity. Father Aumann does not even mention Père Tonquedec's work on this subject. Spiritual direction of abnormal people is a perennial problem for the priest and he will be greatly helped by Father Mailloux's chapter on "Psychology and Spiritual Direction." On the basis of the experience of the O.S.S. during World War II, however, one might question the generalization that mental conflict inevitably issues in infantilism, as Father Mailloux avers (p. 255). Dr. Braceland deserves our enduring gratitude for this volume which demonstrates the fruitfulness of the inductive-deductive approach to such problems even as the reconciliation between modern psychiatry and religion.

H. J. Bihler, S.J.

Grail Publications (St. Meinrad, Indiana) has issued *Father T. L. Bouscaren's* translation of the letter of the Sacred Congregation of Seminaries and Universities (February 2, 1945) on the proper training of clerics to an appreciation of the Divine Office in handy pamphlet form. *Father Owen M. Cloran* has added a valuable critical bibliography on the subject. The price is ten cents.

The theme of **The Christian Life Calendar** for 1956 (Bruce, $1) is thanksgiving to God for his graces. The calendar was originated by the late Father William Puetter.

JAN 23 1962